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PART I.



D U B L I N :

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O F
C O N T E N T S,
A N D

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INSTEAD of a Preface, which the Reader probably expects, I give here the Advertisement, I publish'd some time ago, which contains every material thing, I cou'd say in a Preface.

As Foreign Books are only known from the French Journals, publish'd abroad, understood by few, and read by fewer, my Intention is to give English Abstracts of the most important foreign Books, German, Dutch, French, or Latin.

To execute this Scheme, I shall chuse the best Abstracts to be found in the great Variety of foreign Journals; give them either whole or in part, according to the Importance of the Subject; enlarge upon what shall be judg'd to be of the greatest Moment; and suppress what shall appear to be of small Use.

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I shall also venture some short Remarks of my own, when necessary to the better understanding of the Subject in hand, and sometimes give Abstracts not to be met with in any Journal: In short, I shall use my best Endeavours that nothing be omitted, that may render this Work agreeable or useful to the Public.

Tho' my principal Design is to give Information of foreign Books, yet I do not mean so to confine my self as never to take notice of English Writers, who treat of Matters either entirely new, or remarkably curious. I shall speak of them, as of every other, in as concise a manner as possible, free from Flattery or Malignity. Satyr, personal Reflections, and whatever might reasonably give Offence, shall be totally excluded from these Papers. I shall most industriously avoid whatever may directly or indirectly affect the Government, we have the Happiness of living under, or be in any way repugnant to the Respect we owe those intrusted with it.

As Liberty in religious Matters is the right of every Rational Being, I shall make use of mine, but in such a manner as will not, I hope, prejudice the Cause of true Christianity.

I will

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I will receive with Gratitude friendly Advice, and Dissertations upon any Literary Subject, and will insert them in this Journal, provided their Authors keep within the Bounds I have prescribed to myself.

The Author of any Abstract, of any Dissertation, or of any particular Remark inserted in an Abstract, shall not be named, without his express Consent; but such Remarks shall be so distinguished, as not to be mistaken for mine. A Writer who aims at public Utility alone, is satisfied and sufficiently rewarded if his Performance be approved of; should the contrary happen, he has Reason to keep himself concealed.

The favourable Reception of this Undertaking must necessarily depend on the Execution; the Public must decide its Fate. Success will encourage me to go on, and to give Four Parts, Octavo, every Year, one each Quarter, containing about Fourteen Sheets, at the Rate of One Shilling and Sixpence English Money, each Part. The Want of Success shall be ascribed to my Want of proper Abilities, and determine me to leave off immediately. The only Favour I shall ask of my Readers in such a Case is, quickly to forget that ever any such Attempt was made.

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All Books of Note publish'd abroad, of which no Abstract is given, shall be exactly mention'd at the End of each Volume, with whatever happens remarkable in the Universities of Muscovy, Sweden, Denmark, Germany, Holland, Switzerland, and France.

A Table of Contents, and an Index of the Authors cited, shall be printed with each Volume.

My Correspondents are desired to frank their Letters, and direct them to the Revd. Mr. Droz, in College-Green, Dublin.

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A

Literary Journal.

October, November, December, 1744.

A R T I C L E I.

Histoire de l'Academie Royale des Sciences, 1738. Avec les Memoires de Mathematique & de Physique, pour la meme année, tirés des Registres de cette Academie.

That is to say,

The History of the Royal Academy of Sciences at Paris, for the Year 1738. with the Mathematical and Physical Memoirs, for the same Year; taken out of the said Academy's Registers, a large 12^o.

THERE

(a) **T**HERE are few Books of any Length which do not lose something of their Character as they encrease in Bulk. The Uniformity of the Subject, without any other Fault, disgusts the Mind, which requires Variety of Objects to amuse it, and flags without them in a Journey of some Continuance. Even the Choice of Objects is of less Importance to excite, or to keep up Attention, than their Variety. Be they what they will, as they succeed each other, they draw the Mind forward to examine them, and lead it on from one Enquiry to another. "One would think," says the celebrated *Montaigne* (b) that "the Mind is afraid of losing itself in Solitude, seeks something sensible to hold by, and is ever in quest of new Objects to lean, and to rest upon them." We are scarce acquainted with an Object, before we are sated with it, and from our natural Inconstancy, seek somewhere else the same Charm which recommended it at first — its Novelty. "Our usual Gate," says the same *Montaigne*, is an unsteady Reeling from right to left, forwards, backwards; up-hill, down-hill, as the Wind blows and Objects drive us. We scarce see a new Object, "but

(a) *Biblioth. raisonnée*. Tom. xxviii. pag. 438.

(b) *Essais de Montaigne*, Liv. I. ch. iv. p. 18. *Paris* 1725.

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“ but we will it. The Wish follows the
“ Perception instantaneously almost, and as
“ we seize with Greediness, we let go with
“ equal haste. The *Cameleon* does not change
“ its Colour with readier Obedience to the
“ Objects which surround it, than we do
“ our Inclinations. We determine solemnly
“ this Moment: The next we have already
“ chang'd our Mind—And in one Moment
“ more come round again to our first
“ Thought. Our Will is in perpetual Vi-
“ brations, and we are ourselves Inconstancy;

Ducimur ut Nervis alienis mobile lignum.

(c) “ We move not. We are carried down
“ the Stream. And as the Current is either
“ flow or rapid, we glide smoothly, or are
“ hurried away with Violence.”

Nonne videmus

Quid sibi quisque velit nescire & querere
semper

Commutare Locum quasi Onus deponere
possit.

“ Every Day has its own Whim, and the
“ next brings a fresher one along with it.
“ We fluctuate from one Caprice to another,
“ and will nothing heartily, nothing tho-
“ roughly, nothing constantly.”

Man

(c) Montaigne, *ibid*;

Man therefore, concludes the French Journalist (d), seeks always for something new, and this he always finds in the Works of the Academy of Sciences, with this additional Advantage, that he may exercise his Inconstancy upon Objects agreeable and useful, as well as new.

The Gentlemen who furnish the Materials of this Work have chose so wide a Field, that they can never want Employment, till the Beauties of Nature, and the Improvements of Art, are equally exhausted: Till there is nothing new to be considered under Heaven, and no new Method left of considering old Objects: Till every thing has been examined, and under every Light.

I intend to give at present an Abstract of one Volume, and for the future, of each Volume, when published.

The Memoirs for the Year, 1738. are very curious. I shall confine this Abstract to the following (e).

How

(d) The Author of *La Biblioth. rais.*

(e) There is a curious Memoir presented to the Academy, by Mr. *Geoffroy*, on Pewter, especially what is English. But as this Subject must be better understood at home than by Foreigners, I thought proper to omit it.

*How to make Timber for Service,
strong and durable.*

THIS Memoir was presented by Mr. Buffon, in which he proposes an easy way to improve the Solidity, Strength, and Duration of Timber for Service. The Expedient consists in barking the Tree from top to bottom, in the rise of the Sap, and in letting it dry standing. What *Vitruvius* and *Evelyn* tell us on this Subject deserves some Attention. The first says in his Architecture, “ that before Trees are felled they ought to
“ be tapp’d at the Root, to the very Heart,
“ and left to dry standing, after which they
“ are much better for Service, and may be
“ made use of immediately.

The second relates in his *Natural History*, “ that about *Stafford* in *England*, they bark
“ the large Trees standing at the time of the
“ rising of the Sap, let them dry till the
“ Winter following, and then cut them
“ down; that the Trees still live without the
“ Bark; that the Timber is much the harder for it, and that they make as much use
“ of the Sappy Part, as of the Heart (f).

This

(f) This Part is call’d in French *Aubier*, and is the outermost Ring of the Timber next the Bark. ’Tis weaker than the Heart.

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This great Discovery deserved the Attention of Naturalists and Architects, but they have neglected it. Mr. *Buffon* made the following Experiments on Timber, barked, and not barked.

A Joyst taken out of the Body of a barked Tree weigh'd 242 Pounds; it broke under 7 thousand 940. The Joyst of a Tree with its Bark of equal Size, weigh'd 234 Pounds; it broke under 7 thousand 320.

The Beam of a second barked Tree weigh'd 249 Pounds; it yielded more than the first, and broke under the Load of 8 thousand 362 Pounds. The Beam of a Tree not barked, of equal Size, weigh'd 236; it broke under 7 thousand 385.

The Beam of a Tree barked and exposed to the Injuries of the Weather, weigh'd 258 Pounds; it yielded more than the second, and broke under 8 thousand 926. The Beam of a Tree with it's Bark, of equal Size, weighed 239 Pounds, and broke under 7 thousand 420.

The Beam of a *light-headed* Tree, which Mr. *Buffon* always judged to be the best, was found to weigh 263 Pounds, and broke only under the Load of 9 thousand 46. The Tree of equal Size, weighed 238 Pounds, and broke under 7 thousand 500.

Another

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Another Experiment, much in favour of barked Timber, proves that the Timber of the Branches of a barked Tree, even with considerable Defects, is heavier and stronger than the Timber taken in the Trunk of a Tree just above the Root, which was not barked, and which had no Defects—But what follows is yet more favourable—They took out of the sappy Part of a barked Tree, many small Pieces of three Feet long and one Inch Square, among which they chose five of the best, to break. The first weighed 23 Ounces $\frac{1}{12}$, and broke under 287 Pound. The second weighed 23 Ounces $\frac{6}{12}$, and broke under 291 $\frac{1}{2}$ Pounds. The third weighed 23 Ounces $\frac{4}{12}$, and broke under 275 Pounds. The fourth weighed 23 Ounces $\frac{2}{12}$, and broke under 291 Pounds. The fifth weighed 23 Ounces $\frac{1}{12}$, and broke under 291 $\frac{1}{2}$ Pounds. The middling Weight is of about 23 Ounces $\frac{1}{12}$, and the middling Load of about 287 Pounds. Having made the same Tryal with many Pieces of the Sap of an Oak with its Bark, the middling Weight was found to be of 23 Ounces $\frac{2}{12}$, and the middling Load of 248 Pounds; and having also done the same thing with many Pieces of the Heart of the same Oak not barked, the middling Weight was found to be of 25 Ounces $\frac{10}{12}$, and the middling Load of 256 Pounds.

PART I.

B

All

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All this proves, that the sappy Part of the barked Tree, is not only stronger than the common sappy Part, but even more so than the Heart of the Oak, though it weighs less than the latter. These Experiments, and many others to be found in the Book, leave no room to doubt the Truth of the Fact, *viz.* that the Timber of Trees barked and dried standing, is harder, more solid, heavier, and stronger than the Timber of Trees cut down with their Bark, and consequently more durable.

What is the physical Cause of the Solidity and Strength of the Tree barked and standing? It is easy to guess. We know that Trees grow large by additional Stratas of new Wood, which are form'd at every Rise of the Sap, between the Bark and the old Tree. Barked Trees do not form these new Stratas, and though they live after they are barked, they cannot enlarge; the Substance design'd to form the new Wood is stop'd, and must fix in all the void Places of the sappy Part, and of the Heart itself, which necessarily encreases the Tree's Solidity, and consequently its Strength, since, according to our Author, the weightiest Timber is the strongest. This Explanation does not require to be more enlarged upon.

Of

Of the Cortex Peruvianus, commonly called, Jesuit's Bark.

Mr. *La Condamine*, who had the Courage to undertake a Voyage to *Peru*, with other Members, has sent to the Academy the History and Description of the Tree producing this excellent Remedy. This Relation is much to be depended upon. Mr. *La Condamine* went to the Place where it naturally grows, and from which it is transported into most Parts of the World. Going in 1737 from *Quito* to *Lima*, he went out of his Way to *Loxa*, to observe this Tree.

Loxa, or *Loja*, is a small Town founded in 1546 by *Mercadillo*, one of *Gonçales Pizarro's* Captains; in an agreeable Valley, on the River *Catamayo*. The two Meridian Heights of the Sun, which Mr. *La Condamine* observed there, the 3d and 4th of February 1737, conspire to place it in the 4th Degree and almost one Minute of Southern Latitude; that is to say, near 70 Leagues more to the South than *Quito*;—nearly under the same Meridian with it,—and about 80 Leagues from the Coast of *Peru*. The Elevation of its Soil is a Mean between that of the highest Mountains, which form the great Girdle of the *Andes*, and that of the Vallies on the Coast. The Mercury

which stood at about 28 Inches on the Level of the Sea at *Panama*, 8 Degrees of North Latitude at *Manta* which lies one Degree, and at *Callao*, the Port of *Lima*, which lies 12 Degrees South Latitude, and which stood on the highest accessible Mountains in the Neighbourhood of *Quito* at 15 Inches, stood at *Loxa* the third of *February* 1737. at 21 Inches 8 Lines; from which we may conclude, by the Comparison of the several Experiments made at known Elevations, that the Level of *Loxa* above the Sea, is of about 800 Fathoms. The Climate is very pleasant, for tho' the Heats are great, they are not excessive.

It is in the adjacent Parts of this Town that the Bark is gathered. The best, at least the most reputed, grows on the Mountain of *Cajanuma*, about two Leagues and a half from *Loxa*. From thence was taken the first that was brought into *Europe*. Fifteen Years ago the Traders provided themselves with a Certificate before a Notary, to shew that the Bark they bought was of *Cajanuma*. Mr. *La Condamine* went up this Mountain the third of *February*, and spent the Night on the top of it, in the House of a Man who resides there, to have these Trees near at hand, their Bark making his common Occupation, and his only Trade. In his Way, on the Top, and at his Return, he had the Opportunity

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Opportunity of examining many of those Trees, and making on the Place the first Draught of a Branch with the Leaves, the Flower, and the Seeds, which are found altogether at every Season of the Year. The next Day he brought with him to *Loxa*, many Branches in Blossom, which served him to finish his Draught, and to colour it naturally, such as it is in his Memoir.

They commonly distinguish three Sorts of Bark-Trees, white, yellow, and red. The yellow and red have no remarkable Difference in the Blossom, the Leaf, the Fruit, or even in the external Bark; but in cutting, the yellow is known by its Bark, not so high coloured and more tender. These two kinds grow by one another, and their Bark is us'd indifferently. The outside of either is equally brown, and this passés for the surest Mark of the Bark's Goodness; it is required also, that the outside should be rough, crack'd, and brittle.

The white has a Leaf somewhat rough, rounder, and less smooth than that of the others. Its Blossom is also whiter, its Seed larger, and the outside of the Bark is whitish. It commonly grows on the Top of the Mountain, and is never found with the yellow or the red, which most commonly grow at Mid-hill, in the Hollows, and

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most sheltered Places. This Tree is never found in the Plains; it grows strait, and rises above the Trees it is surrounded with; there are some larger than a Man's Body; the middling ones are eight or nine Inches in Diameter.

To strip the Bark off the Tree, they make use of a common Knife, the Blade of which is held by both Hands; the Workman makes the first Cut, as high as he can reach; and bearing upon it, he brings it as low as he can. The great Consumption that was made of these Trees is the Reason, why there are hardly any found now but young ones, thick as one's Arm, and about twelve or fifteen Feet high. All the large Trees that were stripp'd died; this Operation destroys also some of the young ones, but not many.

Formerly the thick Bark was most valued, but at present the thin. The Difficulty there is in drying the thick Bark well, is probably what has discredited it. The Tree must be stripp'd of its Bark in dry Weather, the Bark taken off, exposed to the Sun many Days, and not pack'd up until it is perfectly dry.

The Leaves of this Tree are smooth and of a fine green; their Circumference is even, and in the Form of the Head of a Spear, rounded at the lower Part, and ending

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ing in a Point. Their middling Measure is an Inch and a half or two Inches broad, and two and a half or three Inches long, they have a Stalk which runs up through the middle of the Leaf, it is rounded at the Bottom, of a deep and bright red, especially the lower half, which Colour is often communicated to the whole Leaf in its Maturity. Each Branch at the top of the Tree terminates in one or many Bunches of Blossoms, which resemble, before they are blown, by their Figure, and blue and ash Colour, the Flowers of Lavender. When the Buds open they alter their Colour, the Flower is much of the same Bigness and Form as the Hyacinth. When the Blossom drops, the Calix swells in the Form of an Olive, and as it grows changes into a Fruit with two Cells; while it dries it shortens and becomes more round, and parts at last from top to bottom into two Semi-Shells separated by a Partition, and lined with a yellowish, smooth, and thin Skin; out of which fall reddish, flat, and in a manner heavy Seeds, many of which have not half a Line Diameter. These Seeds resemble in Shape, but are less than those of the Elm. The Author's Memoir gives a very ample Description of the Leaves, Blossoms, Fruit, and Seeds of this Tree.

The Virtues of the Bark, tho' acknowledged and experienced in the whole Canton of *Loxa*, were long unknown to the rest of the World. The Discovery of this Remedy was occasioned by an obstinate tertian Ague, of which the Countess of *Chinchon* could not be cured for many Months. It was in 1638. The *Corregidor* of *Loxa* came to *Lima*, prepared the Bark, and after some Experiments made on other sick Persons, the Countess took the Remedy and was cured. She immediately ordered a great Quantity of the same Bark to be brought to her from *Loxa*. She distributed it to all those that wanted it, and it was known then under the Name of the *Countess's Powder*. Some Months after she left that Care to the Jesuits, who continued to distribute it *gratis*, and it was then called, *Jesuits Powder*. They sent some to Cardinal *Lugo* at *Rome*; at whose Palace it was distributed *gratis*, and afterwards at the Apothecary's Shop of the *Roman College*, where it was given *gratis* to the Poor, and sold at a high Price to others. They assure us, that the head Jesuit of *Peru*, going to *Rome* through *France*, cured the then Dauphin, afterwards *Lewis XIV.* of an Ague, with the Bark.

In 1640. the Count and Countess of *Chinchon* being returned to *Spain*, *Juan de Vega* their Physician, who had brought with

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with him a Provision of Bark, sold it at *Seville*, at the Rate of a hundred Reals the Pound. This Remedy lost much of its Reputation. The Inhabitants of *Loxa*, not able to furnish the great Quantities demanded, mixed other Barks in the Bales they sent to the Fairs of *Panama*, for the *Galleons*. Merchants would hardly then give half a Piaſtre the Pound, instead of Four and Six, it was formerly sold for at *Panama*, and Twelve at *Seville*. In 1690, many thousand Weight of it remained at *Picera*, on the Quay of *Payta*, the nearest Port to *Loxa*, nobody willing to ship it. This begun the Ruin of *Loxa*, which is now as poor as it was wealthy when it's Commerce flourished.

The Barks mixed with the Jesuit's, to increase it's Weight and Bulk, are the *Alizier* and the *Cucharilla*. The first has a more stiptic Taste, and the Colour more red in the Inside, and more white at the Outside. The second comes from a Tree very common in that Country, which no other Way resembles that of the Jesuits but by the Bark. To prevent this Fraud, they now visit every Bale at *Payta*, where the greatest Part of Jesuits Bark, designed for *Europe*, is shipped for *Panama*. Mr. *La Condamine* was Witness to this; yet it does not prevent the Buyers from being cheated.

Loxa

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Loxa is not the only Place where the Bark is found ; there is some at *Ayavaca*, near *Rio Bamba*, near *Cuença*, and in the Mountains of *Jaen*. This last is not esteem'd, and is thought of the white kind mention'd above.

The Name of *Quinquina* is *American*, but the Bark is only known there under the Name of *Corteza*, or *Caxara de Loxa*, or more commonly *Cascarilla*. There is another Tree very famous, and known in several Provinces of Southern *America*, under the Name of *Quina-Quina*, and in the Province of *Mayna*, on the *Maranon*, under the Name of *Tatche*. They make Use of it's Seeds, named by the *Spaniards*, *Pepitas de Quina*, to make Fumigations, which they pretend to be salutary and strengthening. The Root of this Tree, always called *Quina-Quina* by the Natives, and by the same Name afterwards by the *Spaniards*, passed for an excellent Febrifuge, before the Discovery of the Tree of *Loxa*. The Jesuits of *Paz*, or *Chuquiabo*, used to send it to *Rome*, under it's true Name of *Quina-Quina*, where it was prescribed for intermitting Fevers. The Bark of *Loxa* coming to *Rome* through the same Channel, the new Febrifuge was confounded with the old, and that of *Loxa* having prevailed, it retained the Name of the first, now almost intirely

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intirely forgot. *Badus* (*k*) confounded these two Trees, not knowing the old. Mr. *La Condamine* took the most part of the foregoing historical Hints, from a Manuscript kept in the Library of the College of the Jesuits at *Lima*, and wrote by *Don Diego de Herrera*, who died in 1712, aged near 100 Years. As he had run over the whole Kingdom of *Peru*, he may be esteemed an Eye Witness of the Facts he relates. The Title of the Work is; *De cortice Quinæ-Quinæ & de Loxa, etsi diversarum arborum uniformis virtutis*. This MSS. is but a Part of a larger Work, with this Title, *Circa Materias Peruanas, scilicet de Thermis, de Aquis, de Morbis endemiis, regionalibus, &c.*

X *Of Monsters.* X

EVER since it has been discovered that all Animals are produced by Eggs, and that all their Parts being contained in their Cover, want only a proper Manifestation to appear in their natural Form, the Systems about Monsters, have been reduced to Two, which include at once all the possible Causes and Differences of that Formation. The First System is this: There are Sperms essentially monstrous, or that are original-
ly

(*k*) *Bad. Anast. Cor. Per. Cap. 12*

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ly formed such, and, as well as the natural ones, only want a proper Agent to unfold them. In the second System, the Formation of Monsters is imputed to accidental Causes. There is but one kind of Eggs, all the Parts they contain are originally in a natural Order, they become Monsters only by a kind of Chance, that is to say, by the fortuitous Concourse of accidental Causes, which act the more easily on the Sperin of the Egg, as it is but a Kind of ropy Matter, whose Parts, being soft, delicate, and supple, quickly receive all extraordinary Impressions.

Mr. *Du Verney*, a Favourer of the first System, gave a Memoir in 1706, with the Description of a Monster composed of two Male Children joined together at the lower Part of the Belly, called the *Hypogastric* Region. All the other Parts, both external and internal, were like those of other Children, from the Head to the Place of Junction, where they were surprisingly monstrous. Mr. *Du Verney* concludes from his Examination of these Parts, that they are not the Work of Chance, but the Effect of a Design formed and executed by a free and all-powerful Intelligence. He pretends, that the Inspection of this Monster shews the Creator's infinite Skill in Mechanics.

Mr. *Lemery* declares himself for the second System. He now gives a Memoir against Mr. *Du Verney*. He pretends, that
since

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since the Monster, described by the said Author, is formed of two very distinct Children, there is Reason to think that the two Sperms, naturally separated, met in the Womb, and were united in Consequence of the Softness and Flexibility of their Parts, which mutually penetrated one another, and were mixed. What is often taken Notice of in Vegetables, corroborates Mr. *Lemery's* Reasoning: Two Apples, two Pears, two Cherries joined together, are Monsters. Are we to believe these Fruits were such in their Origin, or that they were distinct at first? Have we not Reason to think, that the Proximity and mutual Contact united them? the Grafts seem to prove it; they unite themselves to the Tree they are grafted in, and make together but one single Tree.

Examples of such Junctions are seen every Day; there is in the Forest of *Bologne* such an intimate Union between two Oaks, that the Name of Marriage has been given to it. This Union was made by a Branch from each Tree, which met and penetrated one another so, that they are now perfectly joined; why should not such Unions be made between the Parts of the two Fœtuses, especially when they are yet but Sperms, lately fallen into the Womb.

But what proves the Union of the two Fœtuses in the above mentioned Monster, to be

be the Effect of Chance, is this ; at the Place of their Junction, Mr. *Du Verney* distinctly perceived a Scar, which he carefully inserted in the first Figure of his Monster, and by which he declared that the Twins seemed to be joined together ; does not this Cicatrice suppose a *Solution of Continuity*, and afterwards a Reunion by the nourishing Juices at the Extremity of the cut Parts.

Another Reason ; the Place of the two Fœtuses Junction is the only one that contains monstrous Parts ; every where else they are in their natural Condition. And the Reason of it is, because the Place of this Junction is the only one that was exposed to the Stress of the Pressure.

Add to this, that in the above Monster, nothing is to be seen but Disorder and Confusion, every thing is overturned ; and this Mr. *Lemery* explains very well by the Consideration of the Monstrous Parts. Must all this be imputed to the Author of Nature ; and is it not better to ascribe it to the fortuitous and immediate Action of some accidental Cause. Mr. *Lemery* enlarges on all this in a second Memoir ; but as he intends to give two more, and as Mr. *Winslow* is to appear in the Defence of Mr. *Du Verney's* System, it is proper to wait for those Pieces, which I shall give an Account of, as soon as they come over.

Of

*Of the Action of a Musket-Ball,
which may run through a solid
Body, without moving it sensibly.*

MR. Camus proposes and examines in his Academical Memoirs, the following Phenomenon. *A Door which you may easily move on its Hinges by pushing it with the Finger's-end, does not appear to be moved by a Musket-ball, which strikes it with a sufficient Force to pierce it through: It even happens that the greater the Swiftneſs of the Ball is, the leſs is communicated to the Door.* Mr. Camus explains this Problem by an Algebraic and Analytic Calculation; and Mr. Fontenelle, to make the Solution the more intelligible, conſiders it phyſically. Natural Philoſophy, ſays he, *ſhews why and how a Thing is; Calculation, how far it is ſo, and what may be its Variations.*

“ It appears to us, ſays Mr. Fontenelle,
“ that the Solution of the preſent Queſtion
“ depends on a Principle ſomewhat Paradox-
“ ical, but received in the *Elements of Geo-*
“ *metry de infinito*; which is, that no Im-
“ pulſion, let it appear ever ſo ſhort and in-
“ ſtantaneous, is to be made in a Time in-
“ finitely ſhort; every Effect requires a finite
“ Time. A limited Time, though ever ſo
“ ſhort, is therefore requiſite to push the
“ Door

“ Door with the Hand: Since that Time
 “ is limited, another Time may be shorter,
 “ and this would not be long enough] to
 “ push the Door. The Time during which
 “ a Ball, whose Swiftnefs enables it to run
 “ through the Door, shall move, if you will,
 “ a Line, is prodigiously short, and may
 “ very easily be shorter than the Time ne-
 “ cessary to push the Door, the same length;
 “ consequently the Ball, because of its great
 “ Swiftnefs, will not push the Door, and,
 “ because of that same Swiftnefs, will
 “ pierce it.”

When the Ball has in the least penetrated
 the Thickness of the Door, it loses some of
 it's Celerity in the Action of Piercing, and it
 may lose it so, that having no more than a
 certain Degree of it, it shall only push. If
 this happens precisely when the Door has
 been pierced through, the Ball, which till
 then has been piercing, pushes in that last
 Moment, and it will be the same Case, as
 if a Ball, moved with a certain determined
 Swiftnefs, had struck a quiet Body of a cer-
 tain Mass. The Effect will follow the Laws
 of Motion in the Percussion of Bodies, per-
 fectly hard and without Elasticity.

If the Ball has not the Strength to go
 through the whole Thickness of the Door, it
 pushes whilst it ceases to pierce, and pushes
 so much the more, as it retains the more of
 it's original Celerity, for though stopped
 in

in the Action of piercing, it moves yet because it follows the Door push'd, which yields to it. It is plain that if the Ball goes through the whole Thickness and further, it does not push, and is the further from being able to do it, inasmuch as it had originally a greater Celerity.

Mr. *Camus* joins to this Fact, two common Experiments, 1. If you put a Card on the End of your Finger, and a Crown on the Card, in such a Manner, that the End of the Finger answers exactly the Middle of the Crown; in striking the Edge of the Card with a Fillip, the Card will slip between the Crown and the Finger, and the Crown will remain on the Finger's End. 2. If you put a Napkin well roll'd up in a Glass, and a Piece of Money on the Top of the Napkin, you may, by a dexterous sudden Stroke, throw the Napkin out of the Glass without overturning it; it will slip from under the Piece, and the Piece will fall into the Glass. You see in this last Experiment, that the Stick makes the Napkin bend in the Middle, that the two Ends of it draw near each other, that the lower End rises and comes out of the Glass, that the upper End sinks, and that all this is effected before the two Ends can be horizontally carried away. The two Ends of the Napkin draw near one another in obedience to it's bending, which is the first Effect of the

Percussion, which cannot give at once to the whole Napkin as great a Swiftneſs as that which it gives to it's middle Part, and it is in this that the Experiment has ſome Relation to the Ball which pierces a Door thro' and thro', without communicating to it any ſenſible Degree of Motion.

ARTICLE II.

The History of the Royal Academy for the Year 1739. a large 12^o.

(a) **A**MONGST the many curious Subjects contained in this Volume, I ſhall, for the preſent, mention only the two following.

The firſt concerns an extraordinary Sleepi-
neſs of a Woman 27 Years old. The Phæ-
nomenon is ſurprizing, tho' not without Ex-
ample. This Woman married the 22d of
April, 1738, a Man of 60, lived with him,
without any Indispoſition, to the 22d of *June*
the ſame Year; ſhe then ſlept for three
Days without awaking, or a Poſſibility of
being awaked; ſhe at laſt awaked naturally,
called immediately for ſome Bread, and,
whiſt ſhe was eating it, fell aſleep again
in about five or ſix Minutes. This ſecond
Sleep laſted thirteen whole Days, during
which

(a) See Bib. raiſ. Tom. 31. pag. 172.

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which time she neither eat nor drank, nor had any other Evacuation but her monthly ones, which were perfectly regular. She continued waking at this time near as long as the former; eat Bread again, answered natural Calls, and fell asleep again, but only for nine Days; for it was thought the Sleep would be every time longer. During the Remainder of the Year 1738, her Life was but a continual odd Alternative of Sleeps excessively long, and of short and much disproportioned Wakings. The shortest Sleep was of three Days, and the longest of thirteen: her longest Wakings lasted half an Hour, at one time indeed she was awake for three Hours, and at another twenty four; but this happen'd after her having taken an Emetic, and being bled in the Arm, and in the Foot.

This Woman's Sleep was such a dead one, that she could not be roused out of it, even by warming her Fingers, till they were almost burnt. As to the rest, it was extremely easy and natural, no Agitation, no extraordinary Heat, the Respiration very free, the Pulse in good Order, and even somewhat strong, the Colour of her Face not at all altered, and a gentle Perspiration, as in a State of Health.

Tho', as I have said, we have Instances of such extraordinary Sleeps, these Cases are not less astonishing and difficult to be accounted for. It is a Pity the Academy's

Historian could not give us the Sequel of this Event.

Here is another Fact no less singular, but more easy to conceive. A Woman, happily delivered of her sixth Child, felt a few Days after her Lying-in, a Pain, but very tolerable, in the hypogastric Region of the left Side. Her Belly began to grow by Degrees larger, the Pain that had been fixed to the left Side, became general in the whole Cavity of the Belly, and more violent. Having for five Years received no Relief, either from Physicians or Empyrics, she gave herself up to her growing Pain. The Swelling increased to such a Degree in the two following Years, that the Patient could not lie in her Bed but on her Knees, supported on her Elbows, her Face against the Bolster, because her Belly was to be lodged in a large empty Space sunk into the Middle of the Bed. She did not come out of it the three last Months of her sickness; till then she had been still stirring in her House, and performed her natural Functions, as usual. The Course of her Menstrua had been pretty well the three first Years, but the three last was entirely stop'd.

After she was dead, they took out of her Body, by Punction, forty-two Pints of a Water, resembling Coffee in Consistence and Colour, and without any Smell. At the opening of the Body they saw a large Cyste, or Bag,
out

out of which this prodigious Quantity of Water issued, that filled almost the whole Capacity of the Belly, so that it had reduced all the Intestines to the third Part of their natural Size; and that at the first Sight they were surpris'd, not seeing the Bowels of the lower Belly. The Liver, grown skirrous, had been drove against the Diaphragm, and the Diaphragm along with it to the Middle of the Thorax; the Spleen and the Gall Bladder were quite disfigured. It is easy to account for all these Disorders caused by the Extension of the Cyste; but what is this Cyste, or what was the Part that had been so enormously extended? The Surgeon that made the Dissection thinks it was the left Ovarium.

Every Physician, every Surgeon, that will reflect on the Circumstances of this dreadful Disorder, may thereby learn to judge, with more Certainty, of it's Nature, of it's Progress, of it's Effects, when a like Case shall offer; and for ought I know, it may have been seen many times, without any Body's being able to guess what it was.

In this Memoir, is contained an Instance of the Efficacy of Mrs. Stephens's Remedy to cure the Stone. Messieurs *Geoffroy* and *Morand* communicated to the Academy the following Experiment. A Man of about 55 Years of Age, who had long labour'd under all the Symptoms of the Stone, and the

most painful ones, was perfectly cured in three Months. The two above named Gentlemen were Witnesses of the Fact, and are good Judges. It is true, the Man was not probed after the Cure, to be certain that there remained no Stone in the Bladder, consequently this Experiment cannot be intirely relied upon. It may be said still that the Patient might have received some Relief, and that the Stone, without being dissolved, may have ceased for a while to cause Pain: Have not Stones of a considerable Size been found in the Bladders of People, who during the whole Course of their Lives had never felt the cruel Pains commonly attending this Disorder? *We shall not be any more in Doubt,* says Mr. Fontenelle; *when Patients well cured, to all Appearances, and who were found by the Probe to have the Stone before the Use of the Remedy, shall be probed again after the Cure, or opened when dead of some other Disorder, and no Stone found in them.*

It remains to know if the Probe is always a sure Means of discovering whether a Patient really has the Stone; some People think not. However, it must be own'd it is the least liable to Error; so the whole Certainty of the Remedy's Efficacy depends on a great Number of well certified, well averred Experiments made by skilful Persons.

ARTICLE III.

Uans Egede..... Nachricht von.....
der Groenlandischen Mission.

That is to say,

*A Relation of the Mission of Groenland by
John Egede Missionary, &c. Hamburg,
1740. 2. Tim. 4^o. Tom. I. pag. 288.
Tom. ii. pag. 131. besides the Prefaces,
11 Cuts and 1 Geographical Map.*

AS there is already an Abstract of this
Book in the *London Magazine* for De-
cember, and continued in *January*, (a) tran-
slated from the *French* of *La Bibliothèque
Raisonnée* (b), I shall confine myself to the
essential Articles contained in it, correct two
Mistakes of the *English* Translator, and add
a few Reflections on the *Groenlanders*, and
some Thoughts on Missions in general.
“(c) Ancient *Groenland* is a vast Tract of
the Continent of *America*, to which it be-
longs, rather than to *Europe*, as it lies on

C 4

the

(a) The Dublin Edit.

(b) Biblioth. rais. Tom. 31. pag. 37.

(c) What is contained between these two “ is almost entirely
given in the Words of the Magazine, and that for the Sake of
those of my Readers that have not that Book. This is given
above the fourteen Sheets promised in the Advertisement.

the other Side of the first Meridian, from 325 to 340 Degrees of Longitude. It is joined to the Continent of *America*, above the 78 Degree of Latitude where it forms what the *English* call *Baffin's-Bay*. -- On the other Side it is supposed, but without Certainty, to be joined to the Continent of *Spitzberg*.

It runs Southward terminating in a Point almost like *Afric*, and ends at 59 Degrees, 50 Min. by Cape *Farewell*. By a Voyage which the Author undertook, and by the unanimous Report of all the Natives of the Country, he was convinced, that this vast Promontory is not cut thro' by Streights, and that *Forbisher's* Streights are no other than a Bay, which does not communicate with the Western and Eastern Seas. This is a considerable Correction to be made in Mr. *de l'Isle's* and Mr. *Moll's* Maps.

According to this Position, *Groenland* has two long Coasts which join to the South. Mr. *Egede* travelled on the Western Coast, from 60 to 65 Deg. and his Son was beyond 69 Deg. where he now resides in Quality of a Missionary. The Seas which wash it to the South, are called *Davis's* Streights, and more to the North lies *Baffin's-Bay*.

But the Eastern Coast, tho' nigher to *Iceland*, from which it is but about forty Miles distant, is almost entirely unknown. Frightful Shoals of Ice render it inaccessible to
European

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European Vessels; the usual Access to it is by Land, and that from the Western Coast. The *Groenlanders*, however, attempt the Passage at the Hazard of their Lives, sometimes by Sea in their Canoes, and sometimes even on the Ice.

Settlements in *Groenland* have been attempted several Times, and Colonies subsisted there for several Years, but afterwards perished by the Severity of the Climate, so that it may truly be said that *Groenland* was not known till 1721, and that the Merit of the Discovery is entirely to be ascribed to Mr. *Egede*.

As to the Product of this Country, the Trees are low Birch, seldom above twelve Feet high, Alders and Willows; their Plants are Scurvy-grass, Honey-dew, which is a kind of Manna, and an infallible Cure for the Scurvy; Angelica, Tormentil, and half a Dozen other Plants which are not found beyond 65 Deg. for farther North, even Grass is a foreign Commodity. Corn never comes to Perfection under the 64th Deg. only Coleworts and Radishes will answer, as in this Country no Plants will do, but such whose Seed ripens in two Months at farthest after sowing, and such as in this short Summer, can stand out against the very nipping Winds, and very piercing Colds.

Upon

Upon what can a Man live in a Country, wherein nothing grows, and that has no Trade? Whales Flesh, Fish, a Kind of Bacon made of Sea-Calves, and Legs of Rein-deer, which last are reckoned delicious, though tough. This is what the *Groenlanders* feed upon, they know nothing of Bread, Pulse, Fruits, Milk, or even Salt.

It is not uncommon to find in this extreme Part of the North hot Mineral Waters: They have such in *Iceland*, and even a Volcano. There is also Verdegris, Lead Ore, Iron, Chrystals, and Asbestus.

The Heavens are not more favourable here than the Earth. Their Summers are exposed to dreadful Tempests; and the Mountains of Ice, with which the inland Country is entirely covered, render the Nights very cold, even when the Sun has it's greatest Power. Then imagine what their Winters are. They begin in *August*, and are not over till *May*. The Intensity of the Cold is excessive; in 68 Deg. Spirits of Wine freeze. There is not Snow even to cover the Ground, it being nothing but Ice, which sometimes looks beautiful. There are Rocks of white Ice, as also of blue, which is produced from fresh Water, and there is Ice perfectly green, which is produced from salt Water. Mr. *Egede* upon dissolving it, found that the Colour disap-

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disappeared, not because that Colour, as he thinks, consists in a volatile Sulphur. The perpetual Ice in the Ice-house of *Switzerland* is of a beautiful Azure Colour; dissolve it, and it becomes clear Water; but do not dissolve it, and a small Piece will appear no other than common Ice, for Ice must be of a great Thickness to have any Colour, and the Water of which it is formed, does not appear blue, but when the Bottom is not seen.

The Fogs in this Country are almost uninterrupted and very inconvenient, as they hinder the Inhabitants from Fishing, without which they have no other Means of subsisting.

As to the *Aurora borealis*, 'tis thither one must go to see it in Perfection. It appears regularly after new Moon, and shines so bright that one may read by it's Light. It is a Fire which diffuses itself with astonishing Swiftnefs all over the Horizon."

Mr. Egede says, that in Groenland, the Tides are very high and very strong after the new and full Moon; and adds this particular Remark, that at the Flow of these Tides there appear a great many Springs not observed before, and which subside when they ebb. The Translator says (d) that this *Phænomenon* is

well

(d) Lond. Magaz.

well attested; and on the contrary, the Author of the *French Abstract* argues by way of Supposition; if *this Phænomenon was well averred, it would please those Naturalists who derive the Origin of Springs from the Sea, &c.* Then the Fact is not sufficiently attested. It is to be wished, that Mr. *Egede* would give an Answer to this Paragraph of *La Bibliotheque raisonnée*, and more fully evidence the Fact in Question; which, if true, is certainly a strong Presumption in favour of the System that subterraneous Canals do convey Water from the Sea to the Mountains. Till then we must suspend our Judgment.

“ In so barren a Country, Animals cannot but be scarce: Rein-deer live here, who by a natural Instinct, break through the Snow with their Feet, in order to come at a Kind of Moss, which they feed upon. Here are likewise white or grey Roe-bucks, white Hares and Dogs, like those of *Ostia*, as indolent and stupid in their Kind, as their Masters. But Cows, Horses and Sheep cannot live here; whereas there is Plenty of them in *Iceland*.

There is Abundance of Birds, some have a very charming Note. And this is a peculiar Privilege of the *North*; for under the torrid Zone the Birds are very beautiful, but their Note is disagreeable.

The

The Sea is better peopled than the Land. Here are Whales of different Sorts, as *Narwhals* and *Cachillots*, several Kinds of Sea-Calves and Salmon. 'Tis the Sea, not the Earth, which supports the Natives.

As indifferent as the *Groenlanders* are, they do not want Industry to avail themselves of the Plenty of their Seas. They boldly attack the Whales, and kill them with Harping-hooks and Spears; they have no other Vessels than Canoes; some of these are made of the smallest Skins; they are work'd by Men, who never row in large Ones; these they leave to the Care of Women, as there is no great Danger nor Dexterity requisite in managing of them. A *Groenlander* enters one of the smallest, blows it, sets out upon the Waves, not minding their Rage; they exert their utmost to overset this pitiful Vessel, and he, with a Stroke of the Oar, brings it to an Equilibrium again. They make these small Canoes scour very swift, so as to go twelve (e) *German* Miles a Day. In these they go from Time to Time, in search of Sea-Calves. They have besides other Methods of taking them; sometimes they

(e) A *German* Mile is two *French* Leagues, or near six of our *English* Miles.

crawl along the Ground to surprise them in Holes in the Ice ; sometimes they surround them in little Lakes, where they catch them with Nets, and kill them upon the Ice ; at other Times they drive forwards upon a Sort of moveable Trivet, that they may not make a Noise, being sure of their Aim, as soon as the Animal shews his Snout.

The Houses in *Groenland* are not ill contrived ; for they are very long, and one of them is sufficient for seven or eight Families. They are built of Stone or Tuff, about 10 or 11 Feet high ; on one Side are Windows made of the Guts of Sea-Calves ; on the other Side are kinds of Beds, made of Boards which rest upon Posts, and are covered with Skins of these Animals. The Roof is flat, and the whole House is covered with old Hides which have been used for the little Canoes already mentioned. The Doors are very low, so that they creep in ; as a greater opening would too freely admit Air. The Boards serve also for Tables and Chairs. The Women work upon them on one Side, and the Men on the other. For here, as among the *Hottentots*, the Women are not suffered to come into the Men's Company, they dare not eat before them, and they do all the Work of the House. The same Thing is observable in the Accounts given us of the *Caribes* ; and generally the more stupid and barbarous

barbarous a People are, the more Women are ill used.

To return to their Huts. In these is kept up a constant Fire, but their Hearths are only large Lumps of Stone, in which they burn the Fat of Whales; for they have scarce any Wood, as not a Tree grows towards the North. They dress their Victuals at these Fires or Lamps in Marble or Brass Kettles. They have besides seven or eight other smaller Lamps, constantly burning in the same Apartment, which yields so much Heat, as obliges all within the House to go almost naked. What is most disagreeable to *Europeans* is the Stench, but the *Groenlanders* like it. In Summer they quit their Huts, and range up and down to fish and hunt. They use then a sort of oblique Tents, like those of the *Tartars*, near the *Caspian* Sea. This Exercise is very difficult and dangerous, for they are obliged to hunt the Rein-deer amidst Rocks covered with Ice, and pursue the Fish upon a Sea always half frozen, and very tempestuous.

The *Groenlanders* are generally of low Stature, their Nose large and flat, of a brown Complexion, and have weakly Eyes; which is occasioned by the Sharpness of the Winds. They are heedless, dispassionate, timorous, but so hospitable, that they chearfully give Part of what they have to eat to any Stranger, without expecting either Entreaties or
Thanks.

Thanks. Their Dress is fuitable to the Climate ; it is composed of Sea-calves Guts and Skins, made so as to keep them up in the Water, by means of the Air which it takes in ; it is like a Bowl put into Water. By Help of this they launch without any Fear into the Sea, and bear themselves up, like Water Fowls near a Whale, when they are cutting out it's Fat.

The Women's Dress is very near the same, but they keep themselves neater. They put on Laces or Borders made of their prettiest Skins ; they are fond of Coral Bracelets, and love Variety of Colours ; their Desire of pleasing induces the Belles of *Groenland* to embroider even their Faces, which they do with the Point of a Needle : An odd Way of Decoration, much practised in *America*.

Polygamy is not prohibited, yet is rare ; for a Man must be rich to have two or three Wives, which Number they rarely exceed, and most of them have but one. When a Man has more than one, the first married has the Precedence : This is very well judged, as it is a kind of Comfort to her when the Husband takes a new Wife. These Wives live together without any Jealousy ; for they are happy enough in this Country, not to know that delicate Passion : Yet the *Groenlanders* are not unpractised in Gallantry, even when criminal. Before the Arrival of the *Danes*, they frequently had very indecent Feasts ;

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Feasts ; they even used to pay their Magicians, for what is reckoned the greatest Affront among other People. But the *Danes* have now much reformed them. The young Women never come to these Feasts ; they have always shewn a great Reserve, and they are seldom married against their Liking. Even after they are lawfully married, whether from Fashion or Modesty, they are not seen for some time.

Their Marriages are not very strict, for the Husband divorces his Wife without Ceremony, if she is disagreeable or barren ; which, as among the *Jews*, is reckoned a Disgrace, but these Divorces are rare.

The Women accustomed to work for the Men, feel scarce any Pain in Child-bearing, but immediately return to their Work : The Child is not more tender, for his first Food is Whale-Oil.

Mankind is the same every where ; even the *Groenlanders* have their Pleasures, Diversions, Balls and Exercises. The next Neighbours meet, for there are no Villages, nor Hamlets among these wandering People. They eat heartily, beat on the Tabor and dance to it : They wrestle in different Manners, they hang themselves by the Feet, swing upon Ropes, or play at Foot-ball.

But there is another Exercise, which the Reader will scarce expect in *Groenland*, it is Poetry ; and what is more, Satire. Two

PART I.

D

Wits

Wits send each other a Challenge in form ; both Sides prepare for the Contest, each composes Invectives against his Antagonist. The Day appointed, the Aggressor begins first, and chants his Satire to the Beat of a Tabor ; when he has done, his Antagonist rises, and returns, in Tune, the sharpest Reproaches. The other replies, and so on alternately, till one of them has exhausted both his Spleen and his Poetry ; he who is first silenced is vanquished and submits. The *Icelanders* have the same Custom, and they compose Satires so virulent as to cause their Antagonists to hang themselves." Would not a *Groenlander* think we judge much in the same manner of Wit and Humour, should he chance to see what passes in the Universities of *Europe*, not to mention the Manner in which the most Part of learned Disputes are carried on in our Writings ?

The *Groenlanders* profess a Kind of Religion, (if it deserves the Title) which consists chiefly in the Belief of the Immortality of the Soul, and a double Residence for it ; the one in Heaven, known only to them by Tempests and frightful Meteors, and therefore designed for undeserving Men ; the other under Earth, where they have Plenty of Provision, and their God resides with his supposed Mother, reserved for Women who die in Child-bed, and Men drowned in fishing. These

These are their Heroes. (f) The Translator adds a *Sign of their good Understanding* ! It seems he did not rightly apprehend the Meaning of his Original ; the *French* Author instead of ridiculing the poor *Groenlanders* for their Notions of *Heroism*, compares them to ours, and gives the Preference to the former. *Are they*, says he, *less rational than we who give the Name of Heroes to the Destroyers of Mankind* ? Surely no great Name was ever so prostituted. *Alexander, Cæsar, &c.* have been celebrated as Heroes for their numberless Barbarities. What did not the best among the *French* Poets, *Boileau, Racine, Pavillon, &c.* say in Praise of their *Lewis* the XIVth ? and what are these pretended Heroes but horrid Monsters ? A true Notion of *Heroism* must be relative to the Faculties and Power of the Hero, considered as to his Situation in Life. Our best Actions if applied to an Angel would hardly deserve the least Attention, and some general Proofs of good Nature, Humanity, Firmness, true Courage, and the like Virtues, which we are so well pleased with in a Savage, must be carried to a superior Degree by a politer *European*, to draw our Admiration. If this Notion of *Heroism* be just, a *Groenlander*, who to provide his Family, his Neighbours, his Friends, with the Ne-

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cessaries,

(f) Remark of the Journalist.

cessaries of Life exposes his own, is really a Hero.

Mr. *Egede* tells us, that the Small-pox brought from *Denmark* to *Groenland* is so fatal to it's Inhabitants, that of many thousands infected with it, scarce one recovers. This cannot be imputed to any known Cause, but their being deprived of Remedies and Physicians to apply them properly. This is a convincing Proof of the Usefulness of Physic. If, without it's Help, the Small-pox alone is so fatal, what Destruction would it make in these Regions, where hardly one in ten escapes it, were we equally destitute of that same Help? If the hardy Constitution of a *Groenlander*, inured to Labour and Fatigue, cannot resist one single Disorder, what would become of the delicate and weakened *Europeans* exposed to so many, if deprived of proper Remedies?

The peaceable Disposition of the *Groenlanders* is very remarkable. They have not even a Word for War. They express the utmost Surprise and Concern when they see any Severity used to a Soldier, or a Slave: Is he a Dog? say they. This, I apprehend, may be judged as a peremptory Answer to the famous Mr. *Hobbes's* Principle, that *Men are naturally in a State of War*. The *Groenlanders* demonstrate innate Benevolence and generous Affections.—What they do proceeds from uncultivated Nature.—They live cordially

dially together.—Numerous Families never part.—They have no Weapons but those requisite to protect them against wild Beasts, or procure them Subsistence. How happy would politer Nations be, if with their Knowledge, they had preserved their natural Innocency, and social Affections !

(g) There is an Observation in *la Bibliothèque raisonnée*, which deserves Insertion. The Journalist observes the Indifference of Protestants as to the Conversion of Infidels, often objected to them by the Church of Rome, and urged as a Proof of their Want of proper Zeal ; but then assigns such Reasons, as demonstrate how they have great Advantages in this Point, no way arising from a larger Fund of Zeal, but more favourable Circumstances.—They have an infinite Number of Ecclesiasties under the absolute Command of their Head.—They have nothing to lose ; nor dare they, if they had a Mind, refuse a blind Obedience to their Superior's Orders. The Church's Doctrine about that Kind of good Works,—it's Canonization, the Power the Missionaries obtain over their Converts, — the Hopes of recovering by their Mission, Part of that dear Liberty, which, in general, they have unwillingly sacrificed to their Convents, and which ought to be purchased at any Rate, — a Kind

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of

of Empire in the *Indies*, — and in Case of Misfortunes, a distinguished Place in Heaven. These are sufficient Springs to raise a Zeal for Conversions. The over-grown Power of the Church, greatly facilitates these Undertakings. She can procure powerful Recommendations, free and open Access every where, Treasures, secret Agents; nothing is wanting. And yet, with all these Helps, what Kind of Christians do they make. — Four Popes successively blushed at the Conversions in *China*; and the most artful Society in the World could not hinder them from publicly owning that it is impossible to be a Christian, and at the same time adore Ancestors who died in Paganism. — Is it edifying to see Father *Quechelli* (*h*) driving his Flock to Church, with a Cudgel in his Hand; or to see Monks founding a Monarchy in *Paraguay*? — What Neophytes are those *Chinese* who never heard Christ's Passion preached? Or those *Americans*, who, without Reserve, prefer his Mother to him; *She is always good, and he always ready to punish.* (*i*)

Protestants have in Proportion a small Number of Ecclesiastics, who for the most Part, marry, (without Sin I hope, since the Apostles themselves were married,) and yet this

(*h*) Relation du Congo. Vienne, 1713.

(*i*) See the foolish Prayer of the Neophyte Huron in the Voyage of le Beau.

this is a considerable Hindrance; it ties them to their Country, and makes the Dangers of the Undertaking more dreadful.

The Protestant Religion encourages not the Man, who, in order to save his Soul, is determined to do any thing but live virtuously. It does not promise Heaven to the being baptized, to the Adoration of the Cross, to the paying well the Priest, to a Dread of the Torments of Hell, (k) to an implicit Faith in a Set of Men, or to fruitless Endeavours to believe what is not to be conceived. It requires a Faith of a quite different Nature, a Faith grounded on Knowledge, a Faith considered as the Principle of Virtue. It requires an inward Purity, and declares, that *without it no one shall see the Lord*: Consequently a Protestant has no other Motive to become a *Missionary*, but the Desire of doing good, a Desire strong enough to make him encounter Difficulties of all Kinds; and it is plain, that one single Convert of a *Missionary*, acting upon that Principle, is worth all those so much boasted of by the Monks.—Mr. Egede is that truly *Protestant-Missionary*. He gives up his Living, he abandons his Country, he advances what little Money he has for a Mission to a Land unknown, fright-

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(k) What is called *Attrition* is thought, by the greatest Part of the Church of *Rome*, sufficient to Salvation. Those that require *Contrition* hardly dare to print their Thoughts. They are used as *Jansenists*.

ful, without Riches, affording no Pleasures, and almost entirely destitute of Necessaries. He relies upon the Almighty's Protection, and chearfully goes to instruct the ignorant, the helpless *Groenlanders*.

Though what has been said excuses the Protestants, when compared in this respect to Roman-Catholics, yet it is not a sufficient Justification, if the Case be considered in it self, and without reference to others. —

Would not Seminaries, designed for so pious and useful a Study, deserve the Countenance and Protection of Protestant Princes. This would be a noble Addition to the Plan of the worthy Society *de propaganda Fide*. In Hopes that such an Establishment may be formed in time, I will venture some Hints concerning the Manner of rendering it useful.

There would be hardly any Hopes of Success from such a Mission to Infidels, who have been formerly subdued and ill used, by Conquerors that bore the Name of Christians. The Cruelties practised against those innocent Fellow-creatures, the Breach of solemn Treaties, which some *European* Nations have been guilty of, the horrid Trade of Slaves, the rapacious Avarice of some, the shameful Intemperance of others; in short, that unaccountable Corruption, which, to our Shame, they have been Witnesses of, must have impressed on the Minds of those
poor

poor Nations a strong Prejudice against us. It would therefore be adviseable to visit chiefly those who are not prepossessed with an ill Opinion of our Religion, and probably they would soon be prevailed upon to prefer it to their superstitious and troublesome Idolatry.

II. When we talk of Seminaries in which such Persons should be educated, it is not to be expected that all, nor the greatest Part of them would really become Missionaries. That should be left entirely to their free Choice, and no other Means used but Arguments and Persuasion. Violence is warrantable in no Case, much less in religious Affairs; we see the ill Effects of it in the Church of *Rome*. A willing Man, like Mr. *Egede*, is the only proper one to succeed in so difficult an Attempt. What is not done chearfully, is always ill done. But it is to be supposed, that among a Number of Men, train'd up from their Youth in a right way of thinking, some few will freely, and of their own Accord, offer themselves to assist in a Work so glorious, and truly Apostolical.

III. All the Care possible must be taken of the Morals of the Missionaries. Even among us, good Examples influence more than the best Discourses. How much more must this prove true among People unable to make proper Allowances? *Practise what they say, and be not Imitators of what they do*, is too nice

nice a Distinction ; and tho' every one's Interest makes it his indispensable Duty, yet as that Duty is attended with Difficulty, a steady Pursuit of it requires more Reason than is to be found in the generality of Men. What Success can be expected from an Exhortation against Crimes, the Preacher is notoriously guilty of ? The Contrast is too glaring ; and if the Hearers reform, it must be owing to their prudent Reflection, not his Persuasion. Can Infidels admire the Man who confutes his Belief by his Practice. To make Christians, Christianity must appear in all it's Beauty, Loveliness, and Charms ; it must be represented as enforcing all the social Virtues. A Behaviour suitable to our Instructions is the best Proof that we are in earnest, and the most persuasive Eloquence.

IV. The last Precaution, I shall mention, concerns the Principles which the Missionaries are to lay down as the Basis of their Instructions. Natural Religion is the Foundation of Revealed, so far is it from being destroyed by it. This last is designed to supply the Deficiency of the former, not to abolish it. Any Kind of Opposition between Faith and Reason serves only to perplex the Understanding of the Multitude, and never fails of dissatisfying those, who think they have a Soul capable of reasoning, given to them for that Purpose.

pose. The Generality of Mankind, it is true, always was, and still is fond of *Mysteries*; they guess there is a peculiar Excellency in what they do not understand; this is very difficult to account for, yet the Fact is undeniable; but certainly no Use can arise from the pretended Belief of *Mysteries* considered in the full Extent of the Term; it may be very easy to make Christians, in the Sense given to that Name by the greatest Part of those, that glory in it, that is to say, *Men who think they believe what they have no Notion of*. The Roman-Catholics have effected a prodigious Number of such Conversions, and that without much Trouble; for this Requisite of theirs is perfectly consistent with the most profound Ignorance: The less Knowledge and Understanding they find, the sooner the Conversion is made. But these are not Christians in reality, and there is no Need of going so far to have the Pleasure of giving a Name, or producing a Sound without Meaning.—We are surprised Providence did not long ago interpose in favour of that prodigious Number of People, who never heard of God having sent his only Son into the World.—But, without presuming to sound the deep Ways of the Almighty, we know that, according to the Methods he always pursued (and we must own they are the best), in order to instruct the ignorant, some body must be sent

to them. And where is the Messenger fit for that Task? Was there any of the former Christians, since the Apostolical Age, or is there any now, free from considerable Prejudices? If not, they would propagate those as well as the useful Truths they are acquainted with, and probably with incomparably more Zeal and Success. The Reformation, no Doubt, has delivered us from numberless *Absurdities* and *Incumbrances*, too heavy to be borne by a reasonable Creature; but the good Work is not yet finished, it is but begun. We talk much of Perfection, but proceed slowly towards it. Men, it is to be hoped, will grow better and wiser, and who knows if our common good Father does not wait for those better times, to bring to his Knowledge all the idolatrous Nations, to avoid their being exposed to what his Church has undergone almost ever since it was founded. If ever we see Christians leave off their old Fondness of walking in the dark, and become *Children of Light*; if ever their Religion, as yet incumbered with Articles of human Invention, and deform'd by Tenets superadded by Sects and Parties, should be restored to it's primitive Simplicity, Purity, and Amiability, then we may hope that the time draws near, when all shall know the only true God, and Jesus Christ, whom he has sent. Missionaries formed on such Principles,

Art. 4. Oct. Nov. Dec. 1744. 57

ples may do more Good in a few Years, than could have been otherwise done these sixteen Ages past.

ARTICLE IV.

Johan Georg Keyßlers Mitglieds der K. Gros-Britannischen Societaet Neueste Reise durch Teutschland, Böhmen, Vngarn, die Schweitz, Italien und Lothringen, worinn das merkwürdigste dieser Lander . . . durch die naturliche, Gelehrte, und Politische Geschichte, Mechanic, Mahler, Bau, und Bildauerkunst, Muntzen und Alterthümer erläutert wird.

That is to say,

A new Voyage through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain; where the most remarkable Things in those different Countries are illustrated by the Natural, Literary, and Civil History, the mechanical Arts, Painting, Architecture, Sculpture, Medals and Antiquities. By John George Keyßlers, Member of the Royal Society of Great-Britain. Hanover, 1740, and 1741, 2 Tom. 4^o. Tom. I. pag. 810, besides the Tables.— Tom. II. pag. 1450, with Cuts.

THE

(a) **T**HE Travels of Gentlemen are for the most Part undertaken, without any View to the Public Utility, and attended with certain Disadvantages to themselves, being unable to make Observations, destitute of the Knowledge of those different Arts, which they go to see the most perfect Models of ; very seldom fit or in a Condition to appear at Courts, they see but the bare Surface of Things. Mr. *Muralt*, speaking of the Generality of Travellers, says pleasantly, that they run over the World, just as Children over a Book, to look at the Cuts.

Our Author is of a quite different Character, he has seen the World in the best Point of View. He carried from Home a formed Taste for the liberal Arts and a just Notion of the *Beau Monde* ; he knew how to make use of his Eyes usefully for himself and for those that shall read his Work.

He travelled, as Governor, to the two young Barons of *Bernstorff* and *Gertau*, a Family well known in *England*. The eldest is Counsellor of War for the Dutchy of *Zell* ; the youngest is in the King of *Denmark's* Service, and was his Minister Plenipotentiary to the Diet of the Empire, at the present Emperor's Election.

Mr.

(a) Bib. rais. Tom. 18. pag. 399, and Tom. 29. pag. 36.

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Art. 3. Oct. Nov. Dec. 1744. 59

Mr. *Keisler*, with his Pupils, left the University of *Tubingen* in 1729. It appears by the Book, that they were abundantly provided with necessary Recommendations to appear with Dignity at all Courts, and wherever it was convenient.

Mr. *Keisler*'s Object is whatever deserves the Attention of a Traveller, the State of Nations; the Courts of Kings and Princes; their particular Characters, which he illustrates with an agreeable Variety of curious Facts; the Produce of their Countries; the Palaces, the Closets of Curiosities of all Kinds, the Inscriptions, and the most material Things which the natural History of each Country affords.

The first Volume contains the Description of *Suabia*, *Bavaria*, the *Tirolese*, *Switzerland*, and Part of *Italy*. This last is the chief Object of his Attention. Messieurs *Burnet*, *Misson*, *Addison*, and *Blainville* did not exhaust this fine Country. Each of them had a different View and stuck to it, yet none of them made the political History of that Country which is the most universally useful, his chief Object. Besides they almost entirely neglected the Court of *Savoy*, which now acts so considerable a Part amongst the Powers of *Europe*. Mr. *Keisler* gave it a particular Attention, and it is chiefly this Part of his Work I am going to abstract.

Our

Our Author begins with the Character of the late King *Victor Amadeus*. He represents him with that Air of Reservedness, and Secrecy so common at his Court, and which it has preserved under the present King, both in it's Manners and Negotiations. He gives some Instances of that Prince's great Oeconomy. He used to gather together all Sorts of Tradesmen to be inform'd of the lowest Price of each Commodity, and he did not fail to make Use of his Discoveries, either to reduce the Pensions of his Officers to the very Necessaries of Life, or to lessen the Grants made to the Gentlemen of his Court, or to raise the Revenues. One Day, he ordered all the Farmers of the Mills in his Dominions to meet, and that very Morning the Rents in that Article were raised 300,000 Livres.

This Spirit of Oeconomy did not hinder that Prince from being generous as often as there was any Occasion to reward Virtue. Our Author proves it by many Instances. Here is one of the noblest. One Day that the Prince of *Piedmont* (who died before his Father) and his Brother, who now holds the Crown of *Sardinia*, were taking the Air in a Coach along the *Po*, the Horses took a Flight straight towards the River. In this extreme Danger, the Baron of *Valaise*, the Prince's Gentleman of the Horse, took a Resolution equally noble and dangerous. He clapp'd

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Art. 4. Oct. Nov. Dec. 1744. 61

clapp'd the Spurs to his Horse, and drove it in the Middle of the furious Horses, which were running away with the Princes. He had the Happiness to stop them, but he was dangerously wounded. The Court did not appear at first deeply affected with so noble an Action; and the Baron, after being cured with great Difficulty, thought himself sufficiently rewarded with the Glory of having saved the Life of his Sovereigns. The People did secretly grumble at such a noted Piece of Ingratitude, when after some time a Fief worth from about 80,000 to a 100,000 Livres was added to the Duke's Estate. The Prince had secretly designed it for one who to save the Lives of his two Sons, had sacrificed his own, and the Prince of *Piedmont* had the noble Assurance to represent to his Father, not to do Things by half, but that it was proper to furnish the House that was to be the Reward of such a faithful Subject. The Duke accomplish'd his Son's Wishes, and the Baron of *Valaise* was agreeably surpris'd to be put, by the Prince himself, into the Possession of that valuable Present.

The superior Knowledge of King *Victor* diffused itself on his People, and even unblinded them about Things which the Policy of *Roman* Priests artfully keeps in the dark. Dr. *Richa* had the Boldness to accuse of Imposture a miserable Wretch which two Jesuits wanted to make the People believe was possessed by the Devil, and he gave such

PART I.

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convincing

convincing Proofs of the Cheat, that the Public itself was undeceived. Upon this the King took from that too intriguing Order the Direction of Youth, which has been the true Cause of their Grandeur, and he kept the Clergy under to a Degree which has no Example in the Catholic Party.

This Prince grew superstitious in his last Days, and expelled Part of the faithful *Vaudois* out of his Dominions. Yet we must observe, that the Edict of Expulsion in 1733, only reached those that had been baptised by Catholic Priests, and which were artfully represented as a kind of Relapse. The remaining Part of that Nation, so justly respected for its Sufferings, and for its ancient Possession of Truth was not disturbed.

Victor Amadeus was far from being insensible to Love; our Author gives some remarkable Instances of it. The Duke carried one Day his Weakness for a Mistress so far, as to oblige the Dutchess to take off her Neck a Jewel, to satisfy the unreasonable Desire of the Countess of *Verue* her Rival. The Particulars of this Passion are curious. The Countess was not faithful. One Evening the Duke went to her Apartment, without giving any Notice of his coming. He found tête à tête with her a Lord, who did not expect such a dangerous third one. The generous Prince took his Rival with one Hand,

Art. 4. Oct. Nov. Dec. 1744. 63

Hand, and a Light in the other, and brought him out of the Room, telling him, he might bragg of having been lighted to the Stairs by the Duke of *Savoy*; but he warned him not to expect such kind Usage a second time.

As to the King of *Sardinia's* Revenues, our Author computes them at twenty Millions of *Piedmontese* Livres, which make twenty four Millions of *French* Livres. The good Oeconomy still prevailing at that Court, the Improvement in the Trade of *Piedmontese* Silks, and the Acquisition of Part of the *Milanese*, must have encreased them since. The Silks, above all, are a very considerable Article. Many Peasants make up in a Year 100, or 125 Pounds of raw Silks, the best of which are sold for a *Louis d'Or* the Pound. Mr. *Keisler* enlarges much upon that profitable Manufacture.

He fixes the Number of regular Troops to 22000 Men in time of Peace, besides 6000 armed Militia. This Army is much more considerable now. Every Body knows, that the King of *Sardinia* has 30000 Men in the Field, besides his Garrisons.

Victor reduced his Officers and Soldiers to the smallest Pay, and took from the first all those accidental Perquisites, which in other Services make a capital Article. On the other Hand, to encourage the Nobility to enter into the Army, he received at his

Court no other of his Subjects but Gentlemen that had served, and he honoured so much the lowest military Degrees as to make them pass for a Mark of Distinction, even for the first Lords of his Dominions.

Our Author shews afterwards by a great Number of memorable Examples, what Influence the Attention of a knowing Prince has over his Subjects. The *Piedmontese*, hardly known a Century ago, and who had been beat by *Swiss* Militia, have given Proofs of Intrepidity equal to those the *Roman* History affords. What a Peasant, a Miner did in the Siege of *Turin* is an Instance of it. As he was working under Ground, he perceived over his Head the *French* intrenching themselves in a Gallery they had made. In an Instant he took the Resolution to save the Place with the Loss of his Life; he made his Comrades to withdraw, desired 'em to recommend his Family to his Prince's Generosity, and blew himself up with 200 *French* Grenadiers. (b) It is a Query, whether a *Decius* did as much as this Peasant, who could withdraw without Shame, and who had not the same Interest as a *Roman* Consul in the Welfare of his Country.

Mr. *Keisler* speaks much of the *Turin* Academy, where the Jesuits have no Share, and

(b) We have a recent Example of the Bravery of the *Piedmontese*, in the Defence of *Coni*, and in the whole Transactions of the last Campaign in *Italy*.

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and gives many Examples to prove that a Number of *Italian* Prelates and Virtuosoës have little or no Religion.

Father *Sacchieri's* prodigious Memory is a notable Phænomenon in the History of the human Mind. He could play at Chess with three different Persons, without looking at one of the three Games; and to chuse the Piece he was to move, he only wanted to know what Motion his Antagonist had made. He could besides entertain the Company very agreeably. He had also the surprizing Faculty of resolving in a Moment a Problem of Geometry.

The Author shews in the 34th Chapter, how much the Nobility is oppressed. They are taxed in Time of War to a fourth or a sixth Part of their Income, and the Prince has deprived the greatest Number of them of Part of their Estates, by re-uniting to his Domains or Lands what formerly belong'd to them. They have been forbid to serve in foreign Armies, or even to travel without Leave. If we add to this the Taxes which the Subject, even to the very Shoeboys, when abroad, are loaded with, every Body will be forced to own that Despotism is one of the greatest Evils, tho' in the Hands of a Prince that has many Virtues. *Victor*, the wise *Victor* himself invented all these new Ways of raising Money. It is true, he made in a manner Amends for

it ; if he loaded his People, he gave them wherewithal to bear that Load. He took all the Pains imaginable to put Trade and Manufactures in a flourishing Condition, especially the Silk-Manufacture.

ARTICLE V.

Memoires de Maximilien Emanuel Duc de Virtemberg, Colonel d'un Regiment de Dragons au service de Suede, contenant plusieurs particularitez de la vie de Charles XII. Roi de Suede, depuis 1703, jusqu'en 1709. apres la Bataille de Pultowa par M. F. P. 8°. 1740. p. 333. sans la Preface.

That is to say,

Memoirs of Maximilian Emanuel Duke of Virtemberg, Colonel of a Regiment of Dragons in the Service of Sweden, containing many particulars of the life of Charles the XII. &c.

(a) **T**HOSE that are acquainted with the several Histories of *Charles the XII.* will find little or nothing in these Memoirs but what

(a) *Journal Litteraire d'Allemagne, Tom. 1. Part. II. pag. 165.*

Art. 5. Oct. Nov. Dec. 1744. 67

what they already know. They may serve however to clear up some Articles variously related by Messieurs *Aldersfeld*, *Nordberg*, and *Voltaire*; and for this Reason I thought proper just to mention this Book. The Duke of *Virtemberg* was only 14 or 15 Years old, when he went to meet the King of *Sweden* near *Warsaw*, at the End of 1703. He never left him since, and there was between them the greatest Intimacy, form'd by a sameness of Inclinations, and kept up on one Side, for ought I know, on both, by Admiration and Gratitude. For the young Prince, besides the continual Proofs he gave of a Bravery much like the King's, shared with him all his Dangers, and had even the Pleasure to save his Life. *Charles* also had a great Concern for the Prince's Life, but as great as his Love for him might be, he did not give him any great Marks of his Generosity, (b) during six Years that he served him as Volunteer. It was only in 1709. a short time before the fatal Action of *Pultowa*, that he gave him a Regiment of Dragoons, with a Present of Ten thousand Guilders. He was made Prisoner at *Pultowa*, after having given signal Proofs of his Valour, which procured him the Czar's Admiration

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and

(b) Probably the Prince received nothing because he did not ask; for I heard from People that knew *Charles* the XIIth, that he had not the Art of resisting the Duns.

Remark of the French Journalist.

68 *A Literary Journal.* Art. 6.

and Esteem. A malignant Fever carried him off the 25th of *September*, 1709. at the Age of 20 Years and 7 Months. *Charles* was greatly shock'd at this untimely Death, and said he had lost, *the best of his Friends*.

These Memoirs are partly taken out of several *German* Papers, wrote by People that followed the Prince in his Campaigns, and partly from a Relation of the Baron of *Sittman*, a *Prussian* Officer sent by his Master to the King of *Sweden*, and who had made many Campaigns with him. It was in his Coach *Charles* retired after his Defeat at *Pultowa*.

ARTICLE VI.

Observations of the Author of *La Bibliothèque raisonnée*, (a) on the Universal History, first printed in *London*, and afterwards in *Dublin*, fol. and 8°.

THE *Universal History* was translated into *French* a short Time after it had appeared in *England*. The foreign Journals gave an Account of it as soon as they conveniently could. The Authors of *La Bibliothèque*

(a) Bib. rais. Tom. XXXIX. p. 111. & 389. Tom. XXX. pag. 235, &c.

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liothèque raisonnée were the forwardest, and as according to the Meaning of the Title of their Journal, they give reasoned Abstracts of the Books that fall in their Way, the Gentleman, to whose Share this Book fell not only gave an accurate Account of each Volume as they came out, but also added some Objections against it. This incomparable Book is too well known to require my giving an Abstract of it. I shall therefore confine myself to the Observations of the *French* Journalist, and to some Remarks of my own upon them. I thought his Reflections deserved the Attention of the *English* Reader, and that they might be serviceable, either towards a further Illustration of the Subject they treat of, or to the Authors themselves of this excellent Work, in case they should find some Weight in them. These Gentlemen are of too superior a Merit to be displeased with Objections to their Way of thinking, or explaining some particular Places, and the Manner in which those Objections are proposed, has nothing but what must be agreeable to them. The Author is for ever cautious of giving Offence, and he expresses in the strongest Manner possible his high Opinion of this most useful Work. "What Pleasure
" does it not afford a Journalist, *says he*,
" when he is to give the Public an Account
" of Works so important as this is; where-
" in

“ in he meets every where with an agree-
 “ able Variety of Facts, curious, well par-
 “ ticularised, explained with great Order,
 “ Clearness, Plainness, and at the same
 “ Time attended with a great Number of
 “ Observations, that cast a new Light on
 “ the Text, and lead the Reader through
 “ the dark and difficult Paths of ancient
 “ History.” — He often passes such Enco-
 miums ; but as it is impossible Men should
 all think the same Way, he now and then
 differs from them. I intend to relate his
 chief Remarks.

I don't reckon among these what he says
 about *Benedict de Spinoza*, on the Article
 of the Creation of the World : He blames
 this Assertion in the Universal History, (*b*)
 that *Spinoza's System has been sufficiently ex-*
posed and confuted even by the weakest of its
Adversaries. He quotes Count *Boulainvil-*
liers, who had thoroughly examined that Sy-
 stem, and who says “ that he found it the
 “ most dangerous that ever was invented
 “ against Religion ; that tho' he had
 “ read many Answers to it, yet he did not
 “ meet with one satisfactory ; — that the
 “ Authors who undertook to confute him
 “ either were not in Earnest, or did not
 “ understand what they were about ; —
 “ and that he dares to reckon among the
 “ latter

(*b*) Univ. Hist. vol. 1: pag. 91. *Dub.* Edit. 8°. 1745. &
 pag. 2. *Fol.* Edit.

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Art. 6. Oct. Nov. Dec. 1744. 71

“latter the celebrated Monsieur Bayle.” But our Author forgets that *Boulainvilliers* is so far from being an impartial Witness in this Cause, that he is one of the greatest Defenders of *Spinoza*, and a most artful one; for in the Book he gave out under the Title of *Refutation de Spinoza*, he sets off his horrid System in the best Manner he possibly can, and merely for the Sake of doing something that may agree with his deceitful Title, he, at the End of his Book brings in two or three sham Conutations; and therefore if ever that System was dangerous, he is the Man that has made it so. Consequently our Author ought to alledge some other Authority to prove that *Spinoza's* System has not been yet utterly destroy'd. Whatever some Philosophers beyond Seas may think of this strange System, it is to be hoped that none in these Kingdoms will attempt to revive it, since it is already quite overthrown by several Tracts dispersed here and there in our *English* Writings, (which the foreign Author of the Abstract is probably unacquainted with.) The late ingenious Work, intituled, *Mathe*, or *Theoria Puerilis*, tho' chiefly calculated for the Instruction of young People is abundantly sufficient to convince any attentive Reader of it's Absurdity.

Our Author dislikes also that the Authors of the *Universal History* should make so little
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of *Cartesius's* System, as to say, that (c) it is liable to Objections that absolutely ruin it. He pretends, that *l'Abbé de Moliere* (d) has wrote in Defence of that System in a Manner that might have deserved an Answer from some *Newtonian* Philosopher; and that it were proper to do it before one can justly claim the Victory in the Manner they do. On this Occasion he quotes these Words of *Monf. Fontenelle* (e).
 “ A great, and one of the most formidable
 “ Objections against the *Cartesian* Vortexes
 “ is drawn from this, that we see Comets
 “ moving against the Direction of those
 “ Vortexes Motion. *Mr. Cassini* proved
 “ in 1730, by a Comet, which he observed,
 “ that they might, as well as Planets, appear
 “ sometimes against the Vortex, or
 “ be retrograde, without ever ceasing to be
 “ direct. By this *the Newtonian Vacuum*
 “ *should be exploded, and the Cartesian Plenum*
 “ *restored.* — *Mr. Cassini* shew'd in 1735,
 “ that the Rotation of the celestial Bodies
 “ that are in Appearance so different from
 “ *Kepler's* first Law may be reduced to it,
 “ and he shews in the same Dissertation
 “ the Agreement between *Kepler's* two
 “ Laws in an Article where their Opposition
 “ seemed manifest before — So, as far as we
 “ may

(c) *Univ. Hist.* Vol. 1. pag. 149. 8°. — and pag. 36. fol.

(d) See *hist. de l'Academ.* 1723. 1728. 1729.

(e) *Hist. de l'Academ.* 1736.

Art. 6. Oct. Nov. Dec. 1744. 73

" may judge of a future Event, in which
" the Chances of Fortune have less Share
" than in any other, the End of the War
" might prove advantageous to this Sy-
" stem ;" — I don't know whether these
Experiments of Mr. *Cassini's*, and Monsieur
Fontenelle's Observations upon it have been as
yet answered. In case they have not, I
thought proper to relate them, that some
Philosopher of our Side might, if he pleases,
more narrowly enquire into this Subject,
weigh the Strength of the Objections, and
force the *Cartesians* out of this last Intrench-
ment. Had I sufficient Abilities to succeed
in it, the Nature of an Abstract would not
allow it. Besides I very much suspect that
the Public is already out of Conceit with this
old Dispute.

The Authors of the *Universal History*
handle this Question. (f) *Whether all*
Animals, that already have been, or hereafter
shall be, were at first actually created by
God ; or whether he hath given to each Kind
of Animals such a Power of Generation, as
to prepare Matter, and produce new Indivi-
duals in their own Bodies. They are for the
first Hypothesis, and our Journalist agrees
with them, tho' he is not pleased with some
of the Proofs they alledge. " For Instance,
" *says he*, I see no Inconveniency in grant-
" ing

(f) Univ. Hist. Vol. 1. pag. 164. 8°.—and pag. 43. fol.

“ ing to Animals the Faculty of *producing*
 “ *new Individuals*, provided it be supposed
 “ they act in this only as secondary Causes,
 “ and that they receive this Faculty from
 “ God. — But, say they, (g) *the forming*
 “ *or nourishing of the Fœtus is a Work of*
 “ *Art and Reason, which brute Creatures*
 “ *are not endued withal.* I allow it. Nei-
 “ ther Brutes nor Man himself understand
 “ any thing in this Mystery ; but are not a
 “ thousand Things performed in Animals
 “ by a Mechanism which God is the Au-
 “ thor of. The Chicken understands nothing
 “ of the Formation of Blood, yet Blood is
 “ formed in it's Body by the Help of
 “ Springs which God has put in it. There
 “ is no Man able to form one single Drop
 “ of Blood out of himself, yet this Blood
 “ is formed every Day in his Body, with-
 “ out his knowing, or his being able to un-
 “ derstand how this Formation is effected.
 “ — Why is a Flower adorned with so ma-
 “ ny different Colours ? — Why have diffe-
 “ rent Parts of the same Plant different
 “ Smells, different Tastes ? Why is one of
 “ these Parts sour while the other is sweet,
 “ and why does the one so agreeably affect
 “ our smelling, whilst the other shocks it ? —
 “ Did the Plant, as it was forming itself,
 “ know what it was doing ? No certainly.
 “ — What is then the Cause of that great
 “ Variety

(g) Ibid.

“ Variety of Colours, of that great difference in the Taste and Smell of the different Parts of the same Plant? The Organization alone, the very Mechanism of that Plant.— But if the human Body may be the efficient Cause of Blood and of other Humours in consequence of the particular Structure of its Parts, will you take upon you to affirm, that it cannot be also the efficient Cause of the Fœtus, in consequence of the Faculty which God has put in him to produce its Fellow? — Another Remark on this fine Question of natural Philosophy, a Remark which I make the more readily as I believe our Authors might be in the Wrong, for want of having consulted modern Naturalists. They alledge, and this without any Proof, *(b) that the Females of all the Viviparous Quadrupeds are brought forth with their Testes or Ovaria, and all Birds formed with their Ovary or Egg-Cluster containing the Seeds of all the Eggs they shall ever lay.*— I readily grant that all Females have Ovaria, that the Eggs are found wrapt up in these Ovaria, and that the Embryo itself or the Fœtus is folded in those Eggs, the Membranes of which it afterwards

(b) Univ. Hist. Vol. 1. pag. 165. 8°.—and pag. 43. fol.

“terwards breaks, when it is become a
 “perfect Animal. But I ask whether
 “these Fœtuses come from the Male, or
 “from the Female;—whether they origi-
 “nally are in the Egg, or in that Humour
 “which is called the Male’s Seed.—The
 “celebrated *Malpighi* has demonstrated
 “that in a Hen’s Egg there is no Sign
 “of a Fœtus before the Copulation, and
 “that it is constantly found in it, when
 “the Egg was duly made teeming by the
 “Action of the Cock. — Besides, *Hartfoe-*
 “*ker* and *Leuwenboek* have shewed, that pro-
 “bably the Offspring of each Man, and of
 “each Animal, are, as it were, in Minia-
 “ture in the well conditioned Seed of each
 “Man, and that in the Copulation of the
 “two Sexes, these first Rudiments of the
 “human Race go and join one or many
 “Eggs of the Woman, which they penetrate
 “and go through its Membranes, to lodge
 “themselves in the Place where they are
 “to be folded and to grow.” — According
 to this Hypothesis, the Fœtus originally
 resides in the Male’s Seed, and not in the
 Female’s Egg.

The Journalist affirms, that the Authors
 of the *Universal History* fall into a Contra-
 diction on this same Subject. Talking of
 the Formation of Man, they say, (i) that

the

(i) *Univ. Hist.* Vol. 1. pag. 171. 3°.

the parent Animal cannot be the Agent, or efficient in the Generation, or forming, or nourishing of the Fœtus; and yet five or six Pages after they make this Distinction; (k) that it is more reasonable to believe that tho' God has committed the Formation of our Bodies to the Agency of second Causes, yet he has reserved the Production of our Souls to himself, &c. These two Places, says he, include a manifest Contradiction; in the first Animals are not, and in the other they are the efficient Cause of the Formation of the Fœtus; and by saying that God reserved the Formation of our Souls to himself, they give to understand that he is not the Author of the Production of our Bodies.—Thus the Journalist.—It seems to me that in this Place he did not rightly take the meaning of the Authors of the History. I see no Contradiction in what he quotes from them. And probably he would have seen no such thing if he had considered that by *efficient Cause* they mean one thing, and by *secondary Cause* another thing. When they say that the *parent Animal cannot be an efficient Cause*, they do plainly mean that Animals are not the primary or immediate Cause, &c. whereas they apply that Notion to the Soul, and tell us accordingly, *that tho' God has committed the Formation of our Bodies to the Agency of*

PART I. F second

(k) Ibid.

second Causes, he did however reserve to himself the Production of our Souls; that is, he thought fit to create them immediately, so that he is in the strictest Sense the efficient Cause of their Being, and makes use of no secondary Causes to produce them.

Here is another Question, handled of old, and renew'd by the Authors of the *Universal History* (1). They ask whether the Souls of all Men were created at once with Adam's Soul, or whether they are created successively, and as the Bodies they inhabit require it. They seem to incline in Favour of the last Opinion. Why, say they, should we imagine that God put forth all his creative Vigor at once in a Moment, ever afterwards remaining Spectator only of the consequent Result, and permitting Nature alone to do all, without any farther Interposition? And how is it possible, that if our Souls were ever in such a State of Pre-existence, we should have so perfectly lost all Memory and Consciousness of any thing? I believe they might have set aside this last Reason, for as our Author remarks, a Child in his Mother's Womb has a Soul, at least in the last Months of her Pregnancy, and yet not one Man can remember what Thoughts he had at that Time. The greatest Number of modern Philosophers are of Opinion, that all

(1) Ibid. pag. 172. 8°.—and 46. fol.

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our Ideas come to us by our Senses, and if so, what could our Souls think of whilst they are contained in the Semen, the Organs of which, if it has any, are probably without any Action.— But I don't think our Author has the same Reason to find Fault with the first Part of the above Proposition; *viz. that we are not to imagine that God exhausted in a Moment all his creating Power.*

“ These Gentlemen, *says he*, seem to fear
“ that God would be idle, were he not busy
“ in creating new Souls. But this Fear
“ seems to me to be ill grounded. I would
“ be glad to know what God was doing before the Creation of the *Universe*. It cannot be said that he was then employed in creating. What did he do then? Shall we say he was idle, as we would suppose it, if the Reason alledged by our Authors was grounded.— Besides, they give to understand by this, that God wants Employment in order to be happy, and this is a Thought we are not to entertain of a self-sufficient Being, who stands in no Need of his Creatures in order to be happy.”

But I would willingly ask our Author what he means by the Word *Universe*. — If he means only our Globe, and those we perceive, I may in my Turn ask, who told him God created none before. He formed Angels before our Creation, — and why should we not suppose that he has been creating from

all Eternity. I know that this is generally deemed impossible; but I profess I cannot feel the Strength of the Reasons alledged to prove that Impossibility. The Truth is, that we are lost in the Notion of *Eternity*, and for that very Reason, that we are very far from having a complete Idea of it, we cannot affirm that it is impossible an eternal Being should have been eternally doing something. Just as distinctly, and as much as we can conceive God existing from all Eternity, so we can conceive him eternally exerting his Power, his Wisdom, and his Goodness, and therefore we may, without the least Absurdity, conceive Millions of Beings as truly without a *Beginning*, as the Supreme. Tho' he is the Author, or Creator of all things, yet many things may be *Cotemporary* with him, (if I may thus express myself,) or have ever subsisted, being as it were, *eternal Emanations* from that eternal Source or Spring, of the Universe. God's being during a whole Eternity doing nothing implies, I think, something shocking. So I would chuse to answer the Question proposed by our Author in this Manner; — before the Creation, (that is the one recorded in *Moses's* History,) God was doing what he did at that time, what probably he has done since, what he will do for ever, he was creating Beings in order that they should be happy. — But, says our Author, is not

God

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God *Self-sufficient* ? I answer he is so, that is to say, that it is constantly and invariably in his Power to make himself infinitely happy, — and that one of the Means towards it, and for ought I know, the chief one is, the contributing to the Happiness of other Beings. — If by *Self-sufficiency*, you understand his being pleased with nothing else but himself, independently on his Works, then your Notion of God is not, cannot, be true ; you destroy his very Benevolence, that is to say, the chief of his Attributes. — It is not on this Occasion alone that in subtilizing our Idea of God, we reduce it to nothing ; or what is yet worse, we represent him in such a Manner, that it is impossible for us to have those Feelings of Love and Gratitude, which a plainer and more becoming Notion would infallibly raise and improve in our Minds. — It might be said that all this does not absolutely prove that God did not at once make all our Souls, because if he takes Pleasure in forming intelligent Beings, he may at all times form a great many others, besides our Souls. It is very true ; but if my Reflection be right, I humbly conceive it takes away all Proofs from the other Side of the Question, and it shews, that the Argument drawn from the Expediency of God's doing at once all the Good he was willing and had intended to-do is not so consistent with the Notion

we must have of his Goodness, as the Belief that he continually delights in making new Subjects for Happiness.

(m) Our Author's next Remark concerns this Place of the Book of *Joshua*, wherein it is said that (n) *the Lord cast down great Stones from Heaven upon the Canaanites*, and that *more died by Abnehabarad Hail-stones, than by the Sword of the Children of Israel.*

This Expression made the *Septuagint*, and after them (o) *Josephus* and the Author of *Ecclesiasticus*, (p) think, that there fell only Hail-stones, properly so called, but of an extraordinary Size, which agrees well enough with the Genius of the *Hebrew*. But on the other Hand, say the Authors of the *Universal History*, (q) this is so far from being the obvious Meaning of it, "that the word " *Hail* seems rather to be used here to express the vast Quantity, Bigness, (r) Vehemency, and Execution of those Stones which fell; and the Expression of flying and falling as thick as Hail, is not only common to all the Ancients, but is likewise retained in most modern Languages. For which Reason several learn-

(m) *Univ. Hist.* Vol. 1. fol. pag. 564.

(n) *Joshua* Ch. x.

(o) *Ant.* Lib. V. Ch. 1.

(p) *Ecclef.* XLVI. 6.

(q) *Univ. Hist.* Vol. 1. fol. pag. 564. Rem. M.

(r) A Comparison taken from Hail seems not fit to raise our Notion of the Bigness of the Stones. Rem. of the Journ.

"And Men (s) have understood it of a miraculous Shower of real Stones, as being the most easy and natural Meaning of the "Text." On the contrary, Mr. Le Clerc thinks, that this is only a Hail-storm; he gives the Name of Imposture to the Relations of Showers of Stones given by some Historians, and the Name of Madness to the Endeavours of many Authors to reconcile this Phenomenon with the known Effects of Nature.

To shew that he is mistaken, the Authors of the *Universal History* examine first the Testimonies, History affords on this Subject, and afterwards the Arguments made use of to prove the Possibility of those Events. As to the first Article, they tell us, that under the Reign of *Tullus Hostilius*, there fell Stones from Heaven on Mount *Albus* (t), in the same Manner as Hail falls when it is driven by the Wind. Another Shower of Stones fell afterwards on the same Mountain, which lasted two whole Days (u). The same thing happened at Rome, at *Capua*, and many other Places in Italy (v). These Stones were sometimes

F 4 6 30 25 10 20 15 10 5 0

(t) *Grotius Bonfret. Ger. Vossius, Jun. Munst.* and many others.

(s) Tit. Liv. Lib. I. Dec. 1.

(u) Tit. Liv. Lib. XXV. XXX. XXXIV.

(v) Ibid. de bell. Afric. Cap. 47. *Ann. Bell. Civit.* Li. IV. Aug. de Civit. Li. III. C. 30. &c.

hot, sometimes cold, and sometimes like hard Lumps of Earth, and sometimes like Dust or Sand.—To these Instances the same Gentlemen add the following, which they look upon as an undeniable Fact, that Stones have been suspended in the Air during a considerable time, and that they afterwards fell down very heavily. — Such is the Stone, which according to *Plutarch's* Relation, (x) fell in *Thracia* in the River *Argos*; *Anaxagoras* thought it came from the (y) Sun; and the Author, from whom *Plutarch* borrow'd this Fact, certifies, that it was floating in the Air like a (z) luminous Cloud during 75 Days, in which Time many loose Pieces came off of it, much in the same Manner as what is called *Ignis fatuus*. The Stone itself was of such a prodigious Size, that *Pythagoras* never would (a) believe with *Aristotle*, that it had been taken off a considerable Rock, and drove up in the Air by a tempestuous Wind, because it would have been impossible that it should have been suspended in it so long as *Damachus* affirm'd it had. *Pliny* certifies, that it was carefully preserved in his Time, and that it was of the Size of a four-wheel'd Carr (*magnitudine vehis*) and of a large burnt Colour.—

(x) Vit. Lifand.

(y) See Diog. in *Anax.* & not. Menag. in *Laert.*(z) *Damachus ap. Plut.* ubi supra.(a) *Meteorolog.* L. 1. C. 7.

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four. — Such was also that Stone which fell in *Alfatia*, in the Middle of a Hail-storm, the 29th of *November*, 1630 (b). This Stone, which is yet preserved in the Church of *Anxissem*, weighs near three hundred Pounds. — Such were the Stones which Count *Marcelline* affirms to have fallen in *Thrace*, the Year 1452; and many others which it would be unnecessary to mention.

This is not all. The same Authors relate Instances of some other stony Rains which are more natural than the foregoing, as they are caused by furious Hurricanes, by Earth-quakes, or by subterraneous Fires. Of the first Kind were those that fell on the *Persians* (c) when they went to plunder the Temple of *Delphos*, a Phenomenon which some Travellers assure to be very common in some Parts of *America* (d). — Those that fell on the *Gauls* when they attempted the same thing, are ascribed to a terrible Hurricane by *Pausanias*, (e) and by *Justin* to an Earth-quake. The last Kind is that which is caused by subterraneous Fires, of which the Authors of the *Universal History*, only relate the following Instance of a modern Date, viz. the Rain that preceded the wonderful Emerision of the Island *San-torino*

(b) Gesner & Anf. de Boot. *Hist. Lapid. & Gem.*

(c) Diod. Sicul. Bibl. L. 11. —

(d) Voyages de Coreal, &c. —

(e) Pausin. L. 1. Just. L. 24 towards the End.

torino in the *Archipelago*, in the Year 1707. A terrible Noise like that of large Field-pieces, or of Thunder, was heard for many Days, during which they saw a prodigious Quantity of Stones, rising from the Sea, like so many Rockets, which fell at five Miles distance from the Place they came from. During this time the Air was full of a thick and sulphurous smoke, mixed with Cinders which fell in such a Quantity, that all the Lands in the Neighbourhood were covered with it.— Some such Thing happened in the Year 1538, (f) in *Italy*, near the Village *Tripergola*, whence, after several terrible Shocks and Earthquakes, during which, the Sky was darkened, and the Ground was covered with Stones and Dust, which kept pouring down from the Sky during the Space of two Days, at the End of which, a Mountain was observed to have reared itself in the midst of the Lake *Lucrino*.

The Formation of these Stones in the Air is thus accounted for by those Gentlemen.
 (g) “ That Dust, say they, Sand, Earth, and other such Materials may be carried up a considerable Height in the Air by a strong Whirlwind, is no more than what is commonly observed; here then we need but suppose that these mingling themselves with other Exhalations, whether
 “ ful-

(f) Mountfaucou in his *Trav. to Italy*.

(g) *Univ. Hist.* Vol. I. fol. pag. 566.

“ sulphureous, bituminous, oily, vitrioline,
 “ and with the Moisture of the Clouds,
 “ are there conglomerated and hardened by
 “ their own Weight by the Pressure of the
 “ Air and Clouds, and thence fall down
 “ when they can be no longer supported ;”

To give the more Colour to this Account, they relate a Fact taken from an Author, (b) which they think a very credible one ; viz. that there fell in the Neighbourhood of *Abdone* twelve hundred Stones, of a rusty iron Colour, some soft, some hard, and in every respect much like those commonly called Thunder-stones. These Stones fell from the Middle of a Whirlwind, which appeared like an Atmosphere of Fire, and there were some among them so large, that one weighed 60 Pounds, and another 120. The Conclusion they draw from these Events, and from the Possibility of those Stones being formed in the Air, is this, that there is nothing in them but what is very natural, and might happen without a Miracle to the *Canaanites*, and that if any Thing was supernatural in this Event, it was only the directing of that Storm to fall just at that Time and Place upon the flying *Canaanites*.

Our Author makes many Objections against this Hypothesis, which are in Substance thus,

1. The

(b) Cardan de variet. Lib. XIV. Cap. 72.

1. The most Part of those Accounts of Stones at least of those of a considerable Size, must be look'd upon as impossible and contrary to the Laws of Gravitation; for by them we know that a Body hard, heavy, and of a considerable Size cannot be long suspended in the Air without falling again by it's own Weight towards the Centre of the Earth where it is attracted, unless it be sustain'd and stop'd by an Obstacle able to resist that Force which drives it continually downwards. Such is the Law of Gravitation, and this Law admits of no Exception.

2. The Air, it is true, makes a certain Resistance to Bodies as they fall, and the more so when they are of a larger Size. But this Resistance must be very inconsiderable if compared to the Weight of some of the Stones mentioned here. Porous Bodies, such as the Cork-Tree, for instance, fall, I own, more slowly than other Bodies less porous, as Oak, because these Bodies extremely porous are of a larger Superficies, and have less Weight; yet they fall, in spite of the great Number of their Pores. Pray now compare the specific Weight of the Cork-Tree with the Weight of the most Part of the Stones supposed to have fallen with a Storm, and judge whether hard and massy Stones could not be only kept up in the Air for a long time, but even fly about, and in a manner play in it, as Birds

Birds do. For my Part, I could as easily believe that *Elias* went up to Heaven without a Miracle, as that the Stone mention'd by *Plutarch*, which was of the Size of a four wheel'd Car, should have been floating in the Air during 75 Days.

3. That other Stone which fell in *Alsatia*, affords another Phenomenon no less incredible.—Who saw it falling down?—Are they to be credited?—It weigh'd three hundred Pounds you say.—Very well.—But for that very Reason it cannot have been form'd in the Air, without supposing at the same Time a prodigious Resistance in the Air, all the Time of it's Formation, to prevent it's falling down, and no Account is given whence such Resistance could proceed.

4. The Journalist goes on: Will our Authors say, I am very incredulous.—*Dust, Sand, Earth, and other Materials might be transported in the Air by a Whirlwind; they might be mixed in it with sulphureous Exhalations, and hardened, &c.* This I allow, tho' for ought I know I may grant too much. But however, I will not deprive these Gentlemen of their best Argument, that it might not be said they fought without Arms.

I have one single Question to put to them.
 " What Size must these Stones be of, to
 " fall from the superior Part of the Atmos-
 " phere, where you pretend they were
 " form'd

“ form’d, and how long may they be sus-
 “ pended in it? — If you should only say,
 “ that these Stones weigh’d one or two
 “ Pounds; that they were form’d in one
 “ instant by the quick re-union of the Par-
 “ ticles they are compos’d of, and that they
 “ fell that Moment, this might be perhaps
 “ possible. But you don’t stop there; you
 “ make the Fact abundantly more wonder-
 “ ful; and of a Phænomenon, which you
 “ give for a natural one, you make one
 “ of the most surprising Miracles. The
 “ Stones which you produce as Proofs, are
 “ of a monstrous Size. One is of the Size
 “ of a *four wheel’d Car*; the other weighs
 “ near *three hundred Pounds*. The first
 “ play’d in the Air for the space of 75 Days;
 “ and the other fell in the Middle of a
 “ Storm, without any Body knowing whe-
 “ ther it was supported there for a while.”

6. The Fact of the Twelve hundred Stones
 suppos’d to have fallen in the Neighbour-
 hood of *Abdone*, is liable to the same Diffi-
 culties. They weigh’d, one sixty, the other
 a hundred and twenty Pounds. What
 prevented their Falling before they were of
 that enormous Size? — Is the Air, in any
 one Place of our Earth, able to resist the
 falling of a five or six Pound one, which
 should be suppos’d to be suspended in it;
 and how came these to force the Resistance
 of

of the Air only when they happened to be of such a prodigious Weight?

7. One single Fact well averred would do the Business effectually. — You'll say the Stone that fell in *Alsace* is to this Day preserved in a Church, any Body may see it, — and this is a Fact attested by many Travelers, — “ Softly, says our Author. — I grant “ the Existence of that Stone. But what I “ dispute is, that it was formed in the Air, “ and that it fell from it. — This is the “ Point.” —

As our Author is of Opinion, that heavy Stones cannot be naturally form'd in the Air, he also contradicts the Authors of the *Universal History* in that Part of the Fact in Question, which they think miraculous; viz. that the Storm should be so directed as to fall on the *Canaanites*; and in this I think he loses the Advantage he had on the former Part of the Question. He pretends that the Hurry the *Canaanites* were in, their Confusion, their Flight might naturally occasion the breaking of that Storm: “ Take “ Notice, says he, of the time these Stones “ or this Hail fell. It was when the *Canaanites* were routed, running away with “ the greatest Precipitation. This Rout, “ this precipitate Flight of a whole Army, “ must have caused an extraordinary Agitation

“ tion in the Air. The Cloud was then,
 “ floating on the Head of those Troops in
 “ Confusion. Moved and shaken by the
 “ continual and violent Impression it re-
 “ ceives from the inferior Air, it breaks, it
 “ divides itself, and being unsupported, it
 “ goes through the Air, where it meets with
 “ the less Resistance, and impetuously falls
 “ on the *Canaanites*.

The Author, to maintain this Opinion, alledges two Facts related by Monsieur *Fontenelle* in his History (*k*) of the Academy : The first is this.—“ In the Month of *May*,
 “ there fell in the Neighbourhood of *Iliers*,
 “ a prodigious Quantity of Hail of a monstrous Size. The smallest was two Inches
 “ thick, the greatest as big as a Man’s Fist,
 “ and weigh’d one Pound and a Quarter,
 “ and the middling was of the Size of an
 “ Hen-Egg, and in greater Quantity. It
 “ was in many Places one Foot high above
 “ Ground. The Corn in 30 Parishes was
 “ laid down by it, just as if it had been cut
 “ with a Sickle. The Inhabitants of *Iliers*
 “ seeing this Storm, betook themselves to
 “ their Bells, which they rung with such
 “ Vigour, that the Cloud broke above their
 “ Parish in two Parts, which went one on
 “ one Side, and t’other on the other, so that
 “ in the Middle of 30 Parishes that were
 “ ruined

(k) *Hist. de l’Acad. An. 1703. p. 25.*

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“ruined, because they had not such good
“Bells, this single Parish received no considerable Damage.”

This Fact, tho’ in Appearance against our Author’s Hypothesis, may be easily reconciled to it; the following one taken from the same Book proves it. — “The Night between the 14 and 15 April, 1718, there was at *Brest* a most extraordinary Thunder, of which Mr. *Deslandes* gave the Description to the Academy. — It was preceded by Storms and Rains, which had lasted for many Days, almost without Interruption. — That whole Night there were brisk and almost continual Lightnings. Sailors that had sail’d from *Landerneau* in a Boat, being dazzled by those continual Fires and unable to direct it, left it to the Mercy of the Waves, which brought it to a Place of the Coast which happily was very favourable for landing. At four in the Morning, they heard three Claps of Thunder so terrible, that the boldest did shiver. About the same Hour, and on that Coast that lieth between *Landerneau* and *St. Paul de Leon*, the Thunder fell on 24 Churches, and precisely on the Churches where they were ringing to drive it away. Some Neighbouring Churches, where they did not ring, were spared. This the People imputed to it’s being *Good-Friday*, when

PART I. G “ it

“ it is not allowed to ring Bells. Mr. Deslandes concludes from this, that the Bells, which may drive away a remote Thunder, hasten the Fall of that which is near and almost vertical, because the Impression they make on the Air, disposes the Cloud to open itself.”

From these two Observations our Author concludes, that the Stones that destroyed the *Canaanites*, might have such a natural Origin. *Whilst they were running away*, says the Text, *the Lord cast down great Stones from Heaven upon them*; that is to say, that the Cloud broke and fell, the very instant the *Canaanites* were routed. “ The sudden Motion of an Army put to flight must cause a violent Agitation, and a Kind of Undulation in the Air, which Waves succeeding each other carry the Confusion to a greater or a smaller Height in the Atmosphere, according to the greater or less Strength and Motion. A little Stone gently thrown upon the Water, may give a clear Notion of what happens in the Air. The Instant of it's fall you see in the Water, an infinite Number of Waves which regularly succeed one another, and extend themselves far from their Center. Those Waves are more easily formed, and propagated in the Air, because it makes less Resistance than Water.—What is there then,

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" then, says the *Journalist*, supernatural in
" the Case of the *Canaanites* ?"

(1) I beg leave to put another Question :
Whether the Supposition on which our Au-
thor's whole System is grounded, may be
granted ; viz. *that the Motion of an Army*
running away causes a great Revolution and
Agitation in the Air ; and whether one
single Bell does not strike it more suddenly
and violently than the Flight even of an Army
of a hundred thousand Men ? — If so, the
falling of those Stones on the *Canaanites*,
must be still look'd upon as very extraordi-
nary, if not miraculous.

(1) Rem. of the Journal.

G 2

ARTICLE

ARTICLE VII.

Traité des Sens, par Mr. Le Cat, Docteur en
Medecine, &c. 8°. Rouen, 1740, &
 Amsterdam, 1743.

That is to say,
 A Treatise concerning the Senses, by Mr.
 Le Cat, M. D. &c.

TO raise the Curiosity of the Public for
 this excellent Work, I need only say
 that it is mentioned with Approbation in the
Philosophical Transactions; (a) by Dr. James
 Parsons, F. R. S.

(b) The Treatise concerning the Senses is
 a Part only of a larger Work intended by
 the Author on *Physiology* in general. As this
 Piece is of the greatest Importance, and
 more adapted to the general Taste than
 other Parts of *Physic* relative to the human
 Body, the Author thought he might pub-
 lish it separately. It is divided into five
 Parts, according to the Number of the Sen-
 ses; viz. *Feeling, Taste, Smelling, Hearing,*
 and

(a) *Novembers and December, 1742. N^o. 466.*

(b) See *Bibliothèque Française*, Tom. xxxvi. pag. 26. and
Bibliothèque raisonnée. Tom. xxxi. pag. 304.

and Sight. The Account given of the last takes up about two Thirds of the Book, because it necessarily introduces a Disquisition upon Light and Colours.

Of FEELING.

THIS Sense is the coarsest, but at the same time the surest of all others. It is besides the most universal. We see and hear with small Portions only of our Body; but we feel with all. Nature has bestow'd that general Sensation where-ever there are Nerves; and they are every where, where there is Life. Were it otherwise, the Parts divested of it might be destroy'd even without our Knowledge. It seems that upon this Account, Nature has provided that this Sensation should not require a particular Organisation. The Structure of the Nervous *Papillæ* is not strictly necessary to it. The Lips of a fresh Wound, the Periosteum, and the Tendons when uncovered, are extremely sensible without them. These nervous Extremities serve only to the Perfection of *Feeling*, and to diversify Sensation.

Feeling is the Basis of all other Sensations. All the Nervous Solids, while animated by their Fluids, have this general Sensation; but the *Papillæ* in the Skin, those of the Fingers in particular, have it in a more ex-

quisite Degree, so perfectly, that they convey some Notice of the Figure of the Bodies which they touch.

After this general Notion of *Feeling*, our Author speaks of it's Object. *The Object of Feeling*, says he, *is every Body that has Consistency or Solidity enough to move the Surface of our Skin.*——It was necessary to perfect *Feeling*, that the Nerves should form small Eminences, because they are more easily moved by the Impression of Bodies, than an uniform Surface.

It is by the Means of this Structure that we are enabled, not only to distinguish the Size and Figure of Bodies, their Hardness and Softness; but also their Heat and Cold.

Feeling is so useful a Sensation, that it supplies the Office of the Eyes, and in some Sense indemnifies us for their Loss. A *Dutch* Organist grown blind, succeeded well in his Profession, and obtained the Habit of distinguishing by *Feeling* the different Kinds of Money, and even Colours; so that he became a formidable Player at Cards; for in handling them, he knew what he dealt his Antagonist, as well as what he had himself.

Tickling is in respect to *Feelings*, what an Hermaphrodite is in respect to Sexes. It partakes equally almost of Pleasure and Pain. It makes one laugh, and it is at the same time intolerable. Carried too far it becomes
strictly

strictly speaking a Disorder, and, if Historians may be credited, in some Cases a mortal one.

In this Sensation, the Organs of *Feeling* are affected with the light tremulous Motion, which occasions all voluptuous Sensations ; but more lively in it's Degree, and smarter, than that which usually attends on Pleasure : Too long continued, or too forcibly excited, it degenerates at last into nervous Tremblings, and convulsive Starts, which are the Source of Pain.

This Affection proceeds from that gentle Friction, which is distinguish'd from all other Impressions on the Organs by the Name of *Titillation* ; which produces it almost without Exception in all Persons, in those Parts at least of the Body where the nervous *Papillæ* are most numerous, most susceptible of Motion, and best stored with animal Spirits. Such are the Edges of the Lips. — A Disposition in a low Degree inflammatory encreaseth the Sensibility of the *Papillæ*. — Hence *Itchings* which are universally attended with some Symptoms of Inflammation. — The Imagination has the same Effect. — A declared Intention to tickle us, as it were alarms the Spirits, and awakens their Sensibility. We are tickled in some Measure before we are touched. An accidental Impression on the other Hand, seldom produces

this Sensation ; and it seems that the Dread of it is necessary to give the Nerves a Disposition to admit of it.

OF TASTE.

TASTE in the Opinion of the Author is not confined to the Mouth. He considers the Mouth, the Oesophagus, and Stomach as one continued Organ, and consequently also *Taste* and Hunger, or in Liquids *Taste* and Thirst, as Modifications only of the same Sensation. The Mouth indeed tastes in a more accurate Degree ; but however, different Flavours are imperfectly distinguish'd in their Passage through the Oesophagus, and even in the Stomach excite the Appetite in Proportion to their Gratefulness.

Bodies are not the Object of *Taste*, but the Juices, with which those Bodies are impregnated, or which are abstracted from them. Salts, either fixed or volatil, are the only Principles which act upon the Organ ; Water serves only as a Vehicle, (c) and Mixtures of Oyl and Earth do no more than modify the Impressions of the Salts.

The
(c) This does not agree with what the illustrious *Boerhaave* lays down in his *Med. Instit.* wherein he says, that Oyl is one of the Objects of *Taste*. *Instit. Med.* parag. 488. 1734.

The immense Diversity of Colours, all of them however reducible, in their Original to *Seven*, are a pregnant Instance that a few primitive Sensations may be modified into secondary Ones of an unlimited Variety. It happens so in Savours. Simple Salts have each it's own. By their several Combinations into compound Salts, they afford new Savours, as numerous as those very Combinations, which again are multiplied by their various Mixture with Sulphurs, Oils, and Earths.

The nervous *Papillæ* are the Organs by which we distinguish Savours. They are plac'd extremely close, not only on the Surface of the Tongue, but also in the Palate the Inside of the Cheeks, and in a Word, in the whole Mouth. This is proved by Experience. Mr. *Jussieu*, in *the Memoirs of the Royal Academy*, relates, that a Girl born without a Tongue, had her *Taste* however.—A Chirurgeon of *Saumur*, saw a Boy about eight Years old, whose Tongue mortified in the small Pox, and fell off, so that no Sign of it remained, who, however, could distinguish Savours. He had, therefore other Organs for that Purpose than the *Papillæ* on the Tongue, tho' they are probably the most acute.

(d) The Author concludes from thence, that the whole Mouth is furnished with those

(d) Observat. of the Author of *La Biblioth. raisonnée*.

those nervous Organs ; but if he had not forgot his own System, he should have concluded more, and dispensed some Share of the *Papillæ* to the Oesophagus and to the Stomach. If they taste, they must have Organs ; and, consequently, their Surface must be stored with these little nervous Prominences, which are so necessary to Taste. But the Truth is, there is nothing of this Kind appears on the Inspection of the Gullet or the Stomach ; nor is there any Fact whatever to support the Author's Notion, and till he gives better Reasons to confirm it than he has yet alledged, the Reader may safely rest on *Boerhaave* (e) and *Bellini's* (f) Notion, who confine the Organs of *Taste*, and the Sensation also entirely to the Mouth.

Imagination has a considerable Influence on our *Taste*, as well as on all other Sensations. " Why, says Mr. *Le Cat*, did I at first
 " disrelish the Bitterness of Coffee which
 " now is my Delight ?— Why were Oysters
 " odious as Physic once, which now to me
 " are a delicious Food ?—The Impression
 " of Coffee and of Oysters on my Organs
 " are not altered ; the Mechanism of these
 " Organs is pretty near the same. The
 " Alteration therefore must be in the Mind,
 " which from the same Impressions forms
 " different Ideas." The Author concludes
 from

(e) *Boerhaave*. *ibid.* 87. pag. 486, 487.

(f) *Laurent. Bellini. Tractatus de Organis gustus.*

from hence, "that our Ideas are not connected with the Impression made upon the Organ, not invariably at least, since the Mind actually changeth them."

To this Action of the Mind he ascribes the Influence of Mode and Fashion on the *Taste*. The Mind resolves to like what is recommended by the Mode, and succeeds at last in reforming its Sensations. Hence we are reconciled in Time to the most disagreeable Savours, and receive Pleasure from the Objects of our Abhorrence.

Thus the Author. But is his Opinion grounded, enquires the *French* Journalist, which I translate. (g) "Have we not more Reason to think that the Mind has different Sensations, because the Disposition of the Organs is either altered, or differently affected? Wine drinks deliciously after Nuts or Cheese. After Apples, Gooseberries, or a Civil Orange, it is nauseous to my Palate.— I eat with Appetite to Day, and relish what is set before me, I am well and my Organs are in Order. The next Day every thing disgusts me, and the same Food palls my Appetite which excited it the Day before. Has it lost its Relish? No. I am not well myself, and the Organs of Taste are indisposed. This is certainly the Reason of the different Sensations I experience, and
" not

(g) Observat. of the Author of *La Biblioth. raisonnée*.

“ not any Action of the Mind, by which it
 “ alters them. The Mind is absolutely pas-
 “ sive in receiving the Impressions of Ob-
 “ jects on it's Organs; and it necessarily feels
 “ as the Organs are affected.

(b) So far is well; and the Assertion that the Mind is eternally passive in Sensations, is certainly a true one. But Mr. *Le Cat's* Problem is not solv'd. 'Tis one thing to shew that his Solution cannot be admitted, and another to assign the true one. — Independently of Sicknes, of Age, of Accidents, the Taste alters by the mere Force of Habit; by Repetition only the same Savour becomes pleasant, nay, bewitching, which in the first Trials made of it was disagreeable and even nauseous.—This remains to be accounted for upon the Supposition that the Mind is passive. To say that the Sensation differs as the Organ is well or ill prepared by prior Savours, or well or ill disposed by Health or Sicknes, does certainly not reach the Point.

It may throw some Light upon this Subject to observe, that all Sensations lose something of their Smartness by Repetition; That each Impression is fainter than the former, and that the keenest soften by Degrees, into mild and gentle Feelings.

It may be added, that as far as we can judge, there are no Savours essentially displeasing :

(b) Remark of the Journalist.

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pleasing : They become so by their Intenseness only. And as they remit of that, they again become agreeable. There are no Persons that we know of, who have a general Disgust for sweet, or sour, or bitter. Some Degrees of each may be too luscious, too sharp, or too austere for them ; but in a lower Tone each of those primitive and fundamental Savours is to every Palate pleasing. And why not the several Combinations of them under the same Restrictions ?

Suppose this true, and the Phenomenon is perfectly explained. I give it as a Conjecture only which deserves the Attention of the Learned. I shall only add, that should it happen, by some peculiar Conformation of the Organs, that to any Individual any one Savour was in every Degree of it distasteful ; that Individual, by the Hypothesis I go upon, could never be reconciled to it by Custom. The Antipathy would be unconquerable ; and if any such should be observed, as there is some Foundation in Experience to suspect there may, that Antipathy itself would strengthen the Hypothesis. It would be an Exception which would corroborate the Rule, and shew why it generally held good, and why in some Particulars it fail'd.

To be continued.

A R -

ARTICLE VIII.

Memoires *pour servir à l'Histoire Naturelle*
des Petrifications. Avec figures & divers
Indices.

That is to say,

Memoirs for the Natural History of Petrifi-
cations in the four Parts of the World.

4^o. 270 pag.

(a) **M**R. *Bourguet* Professor at *Neuf-
chatel* in *Switzerland*, is the Au-
thor of this Book. It is easy to judge how
much Labour and Time it must have cost
him in examining the vast Number of petri-
fied Animals he mentions ; the greatest Part
of his Observations being grounded on what
he has seen, and considered with all the
Attention and Sagacity imaginable.

The Work is divided into two Parts.
The first contains (besides the *Preface*, the
Epistle Dedicatory, and a *Dissertation on the*
Origin of Stones,) several Letters on the
following Subjects. I. Letter. *On the Origin*
of Petrifications, which resemble Marine Bo-
dies. II. Letter. *On a remarkable Phæno-*
menon

(a) *Biblioth. rais.* Tom. XXX. pag. 127. and 267.

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menon against the pretended Increase of the Bulk of the Earth. III. Letter. On the Petrification of small Sea-Crabbs on the Coast of Coromandel, and petrified Fishes found in Europe and in Asia. IV. Letter. On Fossils. V. On the Skeleton of a petrified Elephant. VI. On Flints.

The second Part contains, I. *The Method of settling, in their right Order, Fossils properly so called. II. An Index of many Authors who have treated of Petrifications. III. A second Index of several Places in the four Parts of the World where Petrifications are found. IV. A third Index for the Figures. V. Some Remarks to explain the Figures.*

As I am necessitated to chuse among this great Variety of Subjects, I shall confine myself for the present, to one of the chief Articles, *viz. the Letter on Petrifications in general.*

This Letter was wrote by one of Mr. Bourguet's Friends in the County of Neuchatel.

WHATEVER has been wrote on petrified Bodies may be reduced under the two following Heads. The first and most common Opinion is, that all those Fossils are mineral or terrestrial Bodies. The second, on the contrary, is, that all those

those Stones are, without Exception, Plants, or Remains of Animals come from the Sea. Some among those who favoured the first Opinion imagined, that these Fossils owe their Form and Lineaments printed on them to meer Chance; and for that Reason they call them *lusus naturæ*. Others have supposed that in the Bosom of the Earth there are Moulds, or Wombs, in which Part of the Matter of the Stratas took different Forms, without pretending to account *for the Formation* of those Moulds. Others thought that these Fossils originally came from a Sea-feminal Matter, which they suppose was brought into the Bosom of the Earth, where it was unfolded and where it grew.

To put this Question in it's full Light, our Author thought proper to take Notice of three different States, in which those Bodies, and especially Shells actually are. There are some that seem to have suffered no Alteration in the Ground, and which are still so beautiful and complete, that they agree perfectly with those seen on the Sea-shore. Such as these, says Mr. *Woodward*, are found in *England*. There are some also in *France*, near *Rheims*, and elsewhere, without any Adhesion of Matter, either inwardly or outwardly; some of which have preserved their Brightness; others appear as if they had been calcined, without their Figure, or Lineaments. The second State of these Fossils,

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is a real and sensible Petrification. Such are the Shells which contain harden'd Marl, stony, metallic and mineral Bodies, or the Matter of the Stratas in which they are buried, adhering to these Bodies, and which even penetrate into their Pores and their Substance, without destroying the Shell, which is still very distinctly perceived.— Besides, there are Bodies of Clay, Marl, petrified Sand, marble Flints, and other mineral and metallic Matters, moulded in the Shells, that have received their outward Impression from them, without retaining any thing of the Matter itself of the marine Body. Among these last, there are some whose Surface was only applied to the Cavity of the Shell, and moulded in the interior Part, without affecting the Body itself. In others, the petrified or harden'd Matter has penetrated the Substance of the Shell, as it was decaying, and has received the first Impression of the exterior Form of the marine Body. In others, the Matter of the *Stratum* which had gone through the Shell, taking the Place of what was consumed, fill'd the whole empty Space, and received the Impression, which the Shell had given to the surrounding Matter.

Another essential Remark is, the great Resemblance there is between natural Shells, and those found in the Bosom of the Earth.

1. These Shells considered outwardly appear

PART I.

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absolutely

absolutely the same, if you observe their Surface or Convexity, their Size, their Figure, their Circumference, their Divisions, their Lines and Lineaments, their Relievos, their Knots, their Eminencies, their Sutures, and even the Points imperceptible by the Eyes. 2. This Resemblance is not less apparent in the internal Parts: The same Substance and Structure prevails thro' them all; the Matter that composes them is the same, it is disposed and settled in a similar Manner. The Direction of their Fibres and of the spiral Lines observed in them is also the same, as well as the Composition of the small thin Plates formed by the Fibres. Their Weight affords another Conformity, the specific Gravity of the fossil Shells is precisely the same as that of their Species found on the Seashore. — The Accidents common to Seashells is another Proof of their Identity. Fossils are sometimes ty'd in the same Manner to one another, the smaller to the greater; they have their vermicular Passages; Pearls, and such like Things are found in them. From these Observations, our Author supports the following System. These originally marine Bodies cannot have been transported by any ordinary or natural Cause, inasmuch as this Effect is greatly inferior to the Power of the highest Tide, or the strongest Tempest, and must therefore have been carried

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ried by a general Inundation, or a displacing of the Surface of the whole Earth, even to a great Depth.

To give some Weight to this Assertion, the Author considers the Number of those Bodies, the State in which they are now to be seen, the Places where they are found, and their Situation there.—Their Number is prodigious; I assure my Readers, *says he*, “that having examined with some Care, “several Places in this Country, (b) I have “discovered in a small Compass of Land, “Shells by thousands. I have seen on a “Rock such an immense Number of great “Sea Muscles and other Shells, that at the “Bottom of the Rock many Carts could be “loaded with the broken Pieces.—There are “in another Place on Mount *Jura* as many “Heads of *Sea Hedge-Hogs*, and small *Oyster-Shells* as there may be *Emmets* in the “whole Country round about. I found as “great a Quantity of the same Heads of “*Hedge-Hogs* in a Pasture-Land.—And I “have reckoned near our City of *Neufchatel*, in a smaller Extent of Land than may “be walk’d round in a Quarter of an Hour, “about four hundred thousand *Sea Hedge-Hogs*, of the Kind called *Spatagi*, besides a numberless Quantity of intermixed Cockles, Muscles, &c.” If we observe that this unaccountable Quantity of petrified

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Sea-

(b) The County of *Neufchatel* in *Switzerland*.

Sea-Animals lies on the Mountains of *Switzerland*, at about 80 Leagues from the *Mediterranean*, and 150 from the nearest Shore on the Ocean, we shall be forced to agree with our Author, that this prodigious Quantity of Fossils of so many Kinds, was not brought and lodged there, either by Men inhabiting the Sea-Coasts, by Birds of Prey, by high Tides, or by any such other Cause whatsoever.

As the Author ascribes these Effects to the Flood, he endeavours answering the Objections alledged by many Philosophers against it's physical Possibility. This System does not differ in any thing material from that of *l'Abbé Pluche*, in his excellent Book of *Nature display'd*.

(c) They both affirm, that God, in order to drown the Inhabitants of the World, *inclined the Axis of the Earth towards the North-Stars, or in some other manner altered the Motion of our Globe.* (d) “How this could be done without overturning the whole Oeconomy of this Globe, and exposing along with it to terrible Revolutions, and for ought I know, to a total Subversion, the whole Machine of the Universe is unanswerable. Do not Philosophers agree, that there is a
strict

(c) *Nature display'd*. Tom. III. pag. 366.

(d) What is contained between these Marks “ is taken from *la Bibliothèque raisonnée*. The rest is the Journalist's.

strict Connexion between it's Parts, and if so, must they have all suffered for the Faults of the Inhabitants of one Globe?" They who imagine that our Globe was with respect to the Sun in any other Position than that in which it is, do not consider that it's present Position is the only one fit to render the far greater Part of the World fruitful and inhabitable. Should the Sun run constantly on the *Æquinoctial Line*, or not diverge, as it does, from one *Tropick* to the other, or in other Words, be always at an equal Distance from the Poles, (which these Philosophers think to have been the primitive Position) then our Temperate Zones would never have Warmth enough to ripen any thing, and the frigid Zones would be utterly barren and uninhabitable. Nay it is even doubtful, whether in that Case the Torrid Zone would not be also quite intolerable. In short, the present Position, as I said before, is evidently the only one that can best answer the apparent Design of the wise Contriver. And, consequently, that Alteration (which our Philosophers look upon as a very great Amendment,) would, instead of it have been liable to many Inconveniencies. It appears, that the physical Possibility of an Universal Flood has not been yet accounted for in a satisfactory Manner. I will now venture some short Remarks on the Proofs our Au-

thor draws in favour of his Hypothesis from the Fossils he describes.

I. I ask, whether, supposing the Universality of the Flood, it is possible to conceive that the Waters should have brought together such an immense Quantity of all Kinds of Fishes and Plants and laid them down by Millions of Millions in one single Place on a Rock. Suppose the whole Bottom of the Sea should have been overturn'd, and every Fish in it brought up on the Surface of the Waters, is it to be thought they could have left them by immense Heaps here and there? Is it not more reasonable to suppose, they should have been dispersed. For tho' those Fossils are found in every Country, yet they are not so universally spread as, I think, they would have been, if distributed by the Waters of the Flood.

II. According to our Author's System, it is not less difficult to determine why these Fossils are found 40 or 50 Feet under Ground, and in as great Numbers as on the Surface. What buried them deeper than it is possible to dig? It cannot be said that the the smallest among them were sunk by their own Weight. If you suppose this has been effected by violent Commotions, Overturnings, &c. this Supposition may serve also to explain the Phenomenon without the Help of your System.

III. The

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III. The Difficulty is still encreased by an Observation of Mr. *Bourguet*. There are petrified Crabs on the Coast of *Coromandel*, and in many Parts of *Europe*, and they are all imperfect; they want either a Leg or a Claw. Some are totally deprived of them. Many Skeletons of Crocodiles, of Fishes, &c. are found in *England*, and in some other Parts of the World, which are all mutilated. Some have their Heads broke, others deprived of them, many without a Tail; the Fins have been transposed in some, others bent as a Bow, many found with one Part of the Body separated from the other, Numbers of them have but few Remains of what they were, and in some Places you will see an odd Collection of Fish-bones and other Fragments. Now all these Instances shew, that these Fishes were in a violent State, more than can reasonably be supposed they would have been in, if they had been brought up, by the Waters of the Flood, or gently left and placed by them, when they begun to return to their former Station.

IV. Sea Fishes are found at any Depth, but the like cannot be said of Terrestrial Animals; they are found in the Chinks of Rocks, of Mountains, or not very deep under Ground. From whence proceeds this Difference? Terrestrial Animals are left by Chance on the Ground, or buried in Holes by some Accident, or by the Care they

took before they died to hide themselves ; and if in such Places there is a petrifying Quality their Impressions remain. This should be the Case of Sea Animals, if brought on the Surface of the Earth by the Flood. It cannot be said they sunk by their own Weight, for this Reason would hold with respect to terrestrial Animals. Then we must conclude there is a different Cause.

V. By the foregoing Remarks, especially the Second and Fourth, one would imagine that petrified Sea Animals rather came from under Ground than from it's Surface. No Body doubts that there are many subterraneous Canals through which the Waters of the Sea may convey all Sorts of Animals ; any one of them that meets the Opening of such a Canal must be hurry'd into it ; there may be in some Places very considerable Collections of them, sufficient there to stop the Water ; and as this will endeavour to find a Vent, wherever it is stop'd, the Place must burst, and in such a Case it is easy to conceive, that all the gathered Shells should be thrown about on every Side, in the greatest Confusion. We are not without Instances of this Kind, that give some Weight to this Conjecture. Some Years ago a whole Village in *Piedmont* was buried under Ground. No body has been able to account for such a terrible Revolution.

There

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There is no Volcano in the Neighbourhood, and it may as well be ascribed to the Cause I have alledged, as to any other. Nay, if the System of some Philosophers was true, the Difficulty should be entirely removed. They say that the Sea is higher, or at a greater Distance from the Center of the Earth, at some hundred Leagues distance from the Shore than near it. The Manner in which a Ship appears at a Distance seems to prove the Convexity of the Water ; you see the Sails and Masts, and the whole Body of the Ship is not to be perceived. Now if this be granted, the Water of the Sea reaches the Top of the Mountains whenever it meets with Canals to convey it ; for we know by Hydraulic Machines, that wherever Water does not meet with a Resistance it rises equally, and it may easily carry along with it a Quantity of Sea Animals, which may be petrified and produce the Phenomenon so much enquired into.

To return to our Author. He advances another Fact in behalf of his System from the Discovery of many Trees on Mountains, or deep in the Ground, in Boggs, Quagmires, and in Places where the Quality of the Air and it's Coldness oppose the Formation of Vegetables, and where no other Agent, excepting Water, could have removed them. But this Fact, if well examined, might probably be accounted for in another Manner.

Manner. These Trees could hardly have been preserved from the Time of the Flood, without being petrified, and there are Examples, as extraordinary as those mentioned by the Author which however cannot be ascribed to the Flood. “*John Huygens of Linschoten in his Voyage to the Waegatz, says, that there is in the Rivers of a Northern Island a prodigious Quantity of Timber, tho’ there is no Land thereabout, where any Appearance of either Tree or Plant is to be seen. Among that Timber he found the Boards of a Lodding of 38 Feet, the Holes and the Seams were distinctly to be seen, for the Side-Planks of the Russian Loddings are sew’d and ty’d together with Cords. He found far in the Land the Keel of such a Lodding 40 Feet long.*” But the most surprising Fact of this Kind is related in a Book intituled, *The State of Switzerland, (e) &c.* “*In the Year 1460, says the Author, they found in the Canton of Berne, a Ship, an hundred Fathoms under Ground in a Mine, at which they were working, and in it forty Men, with Sails and broken Anchors. This many have seen, and I had my Information from some that were present.*” Whoever distinctly accounts for this wonderful Fact, may also easily shew why Trees are now and then found in Places where they

(e) *Etat & Delices de la Suisse. Tom. I. pag. 59.*

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they do not naturally grow. And if subterraneous Passages can explain this Difficulty, they may serve also to account for marine Bodies, and Trees being found at the Tops of Mountains.

I shall now conclude this Abstract with this general Observation. — “If there ever was such a total Subversion, all Men and Animals being destroy’d, excepting those in the Ark, according to *Moses’s* Account, from whence cometh the Multitude of Animals now existing?” The Ark so far from being able to receive them all, could hardly have contained the known Insects. You cannot suppose a new Creation, because *Moses* is silent about it: If there had been any such thing, this Event would have deserved a Place in his History as well as any other. — His Silence in this respect is certainly a strong Presumption that by the Flood he mentions, he means only a partial one. “Besides there is an infinite Number of Animals now on the Earth, that could not have been transported, nor have lived in the Ark. It is a known Observation, that in *America*, *China*, *Japan*, *Groenland*, and *New Zembla*, there are Animals which absolutely cannot live, but in the Climates in which they are born; since the changing of Air most certainly kills them, how could they have been kept alive in *Noah’s* Ark?” How difficult, if not impossible must it have

have been to find proper Food for such a prodigious Variety of Animals, the natural Food of which we hardly know? What a Number of living Animals, must have been kept merely to support the Carnivorous! Without mentioning Lions, Tygers, &c. the Birds of prey alone (of which there is in all Parts of the World a prodigious Multitude of different Kinds,) would have required a considerable Part of the Ark to keep the living Creatures collected for their Food. This, and several other such Difficulties, cannot be resolved without supposing a Number of Miracles, of which there is not one Word in *Moses's* History.

The Tribe of Serpents might occasion many Questions, which would prove unanswerable, if you had not a Miracle ready to solve each. — “Another Difficulty.—Who went round about the World to gather all those different Species of Animals?—Who can account for their Return into the Regions they now inhabit?—Who shew'd every one of them the proper Road to return to the Places fit for them, the White Bears to *Groenland*, the Tygers to the Deserts of *Arabia*, and so on? How could they cross over immense Seas to go to *Islands*, where no mortal Man had been before the Discovery of the New World, and where, consequently they were not transported?”

These

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These Objections, and some others which the Nature of an Abstract will not allow me to mention, appear to me, as yet unanswered. But whatever one may think of the Universality of the Flood with respect to Animals, none of those Difficulties affects it with respect to Mankind. And that is the only Point of Importance.

ARTICLE IX.

La Sainte Bible. Nouvelle Version, par Charles Le Cene, &c.

That is to say,

The Holy Bible. A New Translation by Charles Le Cene. Amsterdam, 1741, 2. Tom. fol. Tom. 1. pag. 379, besides the Prefaces and the Project, which contain 223. pag.—Tom. 11. pag. 693.

THE Author of this new Translation of the Bible, publish'd in 1696. a Project of his Work, which Project is known throughout all *Europe*, and has been much admired by some, and as much disliked by others. It was translated into *English* by an unknown Author who gave a second Edition of it in 1727, which was dedicated to the Archbishops and Bishops of *England*. The Work itself did not fully answer the Expectation of those who had approved

approved the Project; which might in some Measure be owing to this, that the Author died before the Work was printed. His Son, the Editor of it, could not probably spend upon it as much Time as was necessary, either to correct some Defects in the Language, or to produce better Authorities for the many Alterations in it, or enrich it with explanatory Notes which are much wanted. However, the Book as it is, is very valuable, and I believe the only one of the Kind. I intend to give in my next, an Account of several of the most remarkable Additions and Omissions in the New Testament according to Mr. *Le Cene's* Opinion, but at present I confine myself to his Project, especially the second Part, which now appears for the first Time, and which along with the First is placed at the Head of his Bible, by way of preliminary Dissertation.

Before I proceed any further, it will not be improper to abstract the Account of the Author's Life, given by his Son.

Mr. *Charles Le Cene* was born in 1647, at *Caen* in *Normandy*, where his Parents, who were in easy Circumstances, made him go through his first Studies. He went in 1667 to study Divinity at the Academy of *Sedan*, (a) where he remained till *April*, 1669. After

(a) It was one of the chief Protestant Academies in France. This City lies in *Champaign*.

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After a short Stay in his Father's House he repaired to the Academy of *Geneva*, which then had many illustrious Professors. He left that City in *November*, 1670, to go to *Saumur*, (b) which was not inferior in Fame to *Geneva*. In *March*, 1672, he returned to *Caen*, having received from Messieurs *Beaulieu*, *Maurice*, *Mestrezat*, *Turretin*, *Amyraud*, *Cappel*, *La Place*, *Bochart* and *Morin*, ample Testimonies of his Learning, Morals, and Diligence. I do not know to what Church he was first called. The second was *Honfleur* in *Normandy*, where he marry'd into a Family in easy Circumstances. His Wife's Fortune added to his own, put him in a Condition of giving himself up entirely to the Inclination he always entertain'd for Letters. He had made it his Business to know Books. He bought a choice Library, and then he began to collect Materials for his new Version of the Bible, having formed the Design of it about this Time. This was constantly his favourite Occupation, even at the Time of his greatest Trials.

He was called to the Church of *Charenton*, but before he could take Possession of his new Office, the Church was shut up by Order

(b) It lies in the Province of *Anjou*, and was the most celebrated Academy the Protestants had in the Kingdom before the Edict of *Nantz* was repealed.

Order from the *French King*: The Edict of *Nantz* was repealed, all the Protestant Churches in *France* pull'd down, and their Ministers forced to leave their Country, &c. Mr. *Le Cene* fled to *England*, whither he had the Happiness of removing his Library, and carrying off along with him where-withal to live and be of some Service to many other Ministers, who, as well as he, had repaired thither to enjoy in full the precious Liberty of serving God according to their Way of thinking. There he kept up with Mr. *Alix*, and others of like Character and Reputation for Learning, that Intimacy which they had formed in their own Country. He afterwards went over to *Holland*, and after having staid several Years there, he came back to *London*, where he died in 1703. All his Life was spent in carrying on his grand Design. This was his chief Aim, not only in his constant Studies, but also in his Travels, which afforded him an Opportunity of visiting a great Number of considerable Libraries.

The first Part of his Project is divided into fifteen Chapters.

The Subject of the I. is expressed in these Words: *Too much Care cannot be taken in giving the right Sense of the Scripture.* Mr. *Le Cene* blames the Translators of all Nations for their being so nicely scrupulous as
always

always to render the Original Verbatim into their own Languages; which unavoidably filled their Translation with such Hebraisms, and Grecisms, as conveyed no Sense, or Meaning, to the *English, French, or German* Reader, who did not understand *Hebrew or Greek*. For Instance, what Reason is there for preserving the Word *Raca* in *Matth. v. 22.* instead of the Word *Execrable*, which conveys a clear Idea to the Mind. There are Abundance of such Words, or Turns, peculiar to the Original, which make our Versions almost unintelligible.

The Author enlarges on this same Subject in the II. Chapter, and shews that *Moses's*, and *St. John's* forbidding to add to, or take away from, Revelation, does not oblige us to forsake the Sense, in order to give the Words. There are Abundance of Occasions where a Translator is forced to throw in a Word, else no Body could know what his Meaning is.—How many Commentators were puzzled at these Words, *1 Tim. ii. 14.* *Adam was not deceived, but the Woman*, &c. The Repetition of the Word *first*, which is in the foregoing Verse, explains them. *Adam was not deceived first*, &c.

Chap. III. *The Style of the holy Scripture is sometimes so figurative, that a Translator is obliged to explain the plain Sense only.* The Writings of the *Eastern Nations* are stuffed

with Metaphors and Hyperboles. Among many Examples the Author alledges, I shall chuse one only of the last Kind, viz: *Hyperboles*. When it is said that (c) *there is none righteous, none that doeth good, &c.* nothing more is meant than this, that *at the Time this was said, the Corruption was very general*; but those that are not acquainted with this Way of speaking are inevitably led into Error, to avoid which, it is proper to translate thus: *There are few righteous, &c.* otherwise you give the Words, but not the Sense of the Text. (d) And here is an Example of Figures which darken the Meaning of the Author to those who are not used to that Way of speaking. When *St. Paul*, and some others of the sacred Writers speak of the *Jews*, they often make use only of the Word *Circumcision*; and when they speak of the *Gentiles*, they mention only the Word *Uncircumcision*. Now there are many Readers, who not knowing that by the former is meant the *Jewish Nation*, and by the latter the whole *Pagan World*, cannot possibly understand such Passages. That Inconveniency might be easily prevented, viz. by putting the Words *Jews* and *Gentiles*, instead of the two others.

Chap.

(c) Psalm xiv. — Rom. iii.

(d) Remark of the Journalist.

Chap. IV. *What happened to those that undertook to reform the authorized Versions.* Mr. Le Cene mentions Hieronymus, Erasmus, Pagninus, du Jon, Tremellius, Beza, &c.

Chap. V. *The Necessity of correcting the Versions of the Bible.* Here the Author enlarges on what he said in the four first Chapters.

Chap. VI. *The Abuse of literal Versions is the Source of Superstitions.* Witness what Origen and others did in Obedience to these Words, *Some have made themselves Eunuchs for the Kingdom of Heaven's sake.* (e) Mr. Le Cene translates this Text thus: *There are some, who, for the Kingdom of Heaven's sake, live as if they were Eunuchs.*

Chap. VII. *The Faults of Versions have introduced many Errors, and multiplied Controversies.* This the Reader may easily apply to many Cases.

Chap. VIII. *The too literal Versions are often so dark, that the People can make no manner of Sense of them.* For Instance, it is said in Is. xxi. 12. *The Watchman said, The Morning cometh, and also the Night: if ye will enquire, enquire ye: Return, come;* which Words our Author renders thus: *The Centry shall say; the Morning is come, and so is the Night. Tho' you enquire with so*

I 2 much

(e) Matth. xix. 12.

much Impatience, (f) yet you shall certainly return.

Chap. IX. *The want of Exactness in our Versions makes the Scripture to contradict it self.* The most Part of both English and French Versions say, (g) that God was not known unto Abraham, Isaac, and Jacob by his Name JEHOVAH; and yet Abraham called him by that Name on several Occasions. (h) Mr. Le Cene remarks with Colomesius, and others, that the Hebraic Particle, *lo*, is often interrogatory, and this clears up the Difficulty at once: *Was I not known unto them by my Name of JEHOVAH?* — This Remark may spare a great deal of Trouble to many Preachers, if they think proper to apply it to this famous Place in Ezekiel. (i) *If a Prophet be deceived when he hath spoken a Thing, I the Lord have deceived that Prophet, and I will stretch out my Hand upon him.* Here again our Author makes the *lo* interrogatory, and the Difficulty vanishes: *If a Prophet suffers himself to be deceived, I the Lord, have I deceived that Prophet? On the contrary, I will stretch out my Hand upon him, &c.* Mr. Le Cene throws also a great Light on the second Commandment by this Criticism. He proves that the Pre-

(f) Or *Diffidence*, which certainly renders the Meaning of the Text incomparably better.

(g) Gen. xiv. 22. and xv. 7.

(i) Ezek. xiv. 9.

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Preposition *lamed* as often means *by* as *upon*, and he translates thus: *I punish the Iniquity of the Fathers, by the Means of their Children, &c.*

Chap. X. Our Versions do often confound Things, Places, Persons, and what concerns them. They mingle together the four Seasons of the Year, when they say, *that while the Earth remaineth, Seed-time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease.* (k) — The Septuagint have rightly rendered the Original *Kor, Chom, Kavyt, and Choreph*, by the Words *Winter, Spring, Summer, and Autumn.*

Chap. XI. The Mistakes of our Versions, when they speak of Coins and Measures.

Chap. XII. They often confound the Persons, Countries, and Actions spoken of in Scripture. This is a Continuation of the Xth Chapter.)

Chap. XIII. They also mistake what is said about Animals, and metamorphose them into other Things. For Instance, when they transform the *Hyena*, which is a very cruel Kind of Wolf in *Arabia, Syria, and Africa*, into a *Speckled Bird*, (l) which makes a very odd Figure among *Lions*, and other *Beasts of the Field.*

(k) Gen. viii. 22.

(l) Jerem. xiii. 9,

Chap. XIV. *The Want of Exactness in our Versions affords a Pretext to bad Men to colour their Hardness of Heart, and to Libertines for their Impiety.* Who could avoid being offended at these Words. (m) *The Lord said to Hosea, Go, take unto thee a Wife of Whoredoms, &c.* One meets frequently in Scripture with Descriptions made in the present Time, of what Things or Persons were formerly; as for Instance; when Jesus Christ says, *the Blind receive their Sight*, (n) tho' he speaks of those that were already cured. Accordingly that Passage of *Hosea* ought to have been expressed thus: *Go, take unto thee that Woman, who was formerly a Prostitute, &c.* Again: instead of saying, (o) *the Harlots go into the Kingdom of God before you*, we must read, *those that were formerly Harlots, &c.*—Or that God *justifieth the Ungodly*, (p) we must say, *him who has been ungodly.*

Chap. XV. *The equivocal Expressions of the Original have often lead our Translators and their Readers into great Mistakes.* For instance, these Words convey a very dangerous Notion to the Mind: (q) *The Woman shall be saved in Child-bearing*, instead of, *the Woman shall be saved, for her having well educated her Children, &c.*

The

(m) Hof. I. 2.

(n) Matth. xi. 31.

(o) Matth. xxi. 5.

(p) Rom. iv. 5.

(q) 1 Tim. ii. 15.

The second Part of Mr. *Le Cene's* Project is divided into nine Chapters.

This is the Substance of the I. *The Books of the Bible ought to be restored to the order of Time, in which they were wrote; for the Time assigned to them by Jews and Christians serves only to perplex History.* The *Jews* do not agree among themselves in this respect. Some of them have put together the *Pentateuch*, and the *Prophets*, as being worthy of the highest Degree of Respect, and have made a separate Collection of the *Hagiographi*, as requiring a less Degree of Veneration. Mr. *Le Cene* finds Fault with this Method. I will not pretend to determine whether he is in the right. I think there might be an Use in it. It might, perhaps, be a Means to let People know that *the Song of Solomon*, for Instance, is not thought so important and instructive, as the *Pentateuch*, or the *Prophets*; and this I humbly conceive would be of more Service to Religion, than the preserving of the Series of History.

The most common Division the *Jews* have made of the Bible is into three Parts, the *Pentateuch*, the *Prophets*, and the *Hagiographi*. They give highly the Preference to *Moses* over all the other *Prophets*, for many Reasons, which it would be too tedious to relate. I shall mention one only, because it occasions a Reflection from our Author

which it is not proper to pass over. One of the highest Prerogatives of *Moses*, according to the *Jews*, consisted in an immediate Communication with God himself. This they ground on what is said, (r) that God spake to *Moses*, Mouth to Mouth. "But, says Mr. Le Cene, these Words do not express an immediate Revelation from God to *Moses's* Mind, of the Things revealed, nor an entirely clear and distinct Knowledge in *Moses* of God's Nature, Qualities, and Actions. For there is no Reason why these Words should not be ascribed to an Angel that represented the Person of God, that is to say, it was through an Angel that God gave him his Oracles, and acquainted him with his Will. Nothing is more common in Scripture than to refer to God, what the Angels do by his Authority, and when they are honoured with the Character of *Angels*, or *Envoys*; the Scripture gives them even the Name and the Quality of *Gods*, and of *Sovereigns*, as may be seen in many Places, which *Buxtorf* has collected in his Grammar. To be convinced of this, Whatever the *Rabbins*, or some too credulous *Christians* may say, you need only compare what is said, *Gen. xvi. 10.* with the 13th Verse

(r) Num. xii. 6, 7, 8.

“ Verse of the same Chapter, and with the
 “ 12th Verse of the Ch. xxii. and what is
 “ said, Gen. xviii. 2. with the 13th Verse.
 “ For the Angel of God, who spoke to *Agar*,
 “ is distinctly named *God*, and *Lord*; and
 “ we see Gen. xxxii. 13. that the Angel who
 “ spake to *Jacob* is called *the God of Beth-*
 “ *el*, for it is certainly the Angel that speaks
 “ in this Place, as we may see by the
 “ 11th Verse.

“ Perhaps it may be said, that this Angel
 “ was not called *Jehovah*, but *El*, that is
 “ to say, the *Mighty*. But this last Name is
 “ applied to *God* as well as the other; be-
 “ sides, it cannot be denied that the Person
 “ spoken of in this Place is called *Jehovah*,
 “ Gen. xxviii. 13. So is the Angel with
 “ whom *Jacob* wrestled called *Elohim*, or
 “ *the Sovereign*, Gen. xxxii. For *Hosea*
 “ expressly declares it was an Angel, *Hos.*
 “ xii. 5. and *Jacob* calls him *the Sovereign*,
 “ adding that *he saw God Face to Face*, and
 “ calling the Place where this happened,
 “ *Peniel*, that is to say, *the Face of God*, or
 “ of the *Mighty*. Take Notice, that *Hosea*
 “ does not call him only *Elohim*, or *the So-*
 “ *vereign*, but *Jehovah*, or *God*, ver. 6! —
 “ so it is said, *Exod. xiii. 21.* that *Jehovah*,
 “ or *God*, went before his *People*; and yet,
 “ for Fear of Mistakes, it is said that it was
 “ an Angel of God, *Exod. xiv. 19.* —xxiii.

“ 20.— xxxii. 4.— The Angel sent to Gideon is also called *Jehovah*, Judg. vi. 12.

“ 14. 16. *and I will be to him as a Father*

“ So these Ways of speaking, with him
 “ will I speak Mouth to Mouth; and what
 “ goes before them: If there be a Prophet
 “ among you, I the Lord will make myself
 “ known unto him in a Vision, and will speak
 “ to him in a Dream, but my Servant Moses
 “ is not so; these Ways of speaking, I
 “ say, may very well signify, I the Angel of
 “ God, who represent his Person, and who
 “ am his Minister constituted to lead and to
 “ govern his People, I shall for the future
 “ let the Prophets know his Will, by Visions,
 “ or by Apparitions, which I shall present to
 “ their Eyes, or to their Mind and Imagination
 “ and by Dreams; but I shall treat more
 “ familiarly with my Servant Moses, with
 “ him will I speak Mouth to Mouth; he is
 “ not to see God in *Ænignas*, Emblems, or
 “ Figures, but he shall distinctly hear me
 “ pronouncing what I am to reveal to him
 “ from God.—This Explanation is not unnatural,
 “ and what is related, *Exod. xxv. 22.*
 “ and *Num. vii. 8.* and 9. confirms it plainly,
 “ and ruins the Interpretation commonly given
 “ these Words, as if God had revealed himself
 “ to Moses without the Help and Participation of his
 “ external Senses, of his Imagination, or the Faculties
 “ of his Mind, and that what was revealed to
 “ him

“ him was not represented or printed upon
 “ any one of his Senses, but by an imme-
 “ diate Conjunction with his Mind. For
 “ *Moses* himself declares that God, or the
 “ Angel, spoke to him with an articulate
 “ Voice, and in the same Manner that Men
 “ do converse with one another.

“ It must also be acknowledged, that God
 “ had constituted an Angel over the People,
 “ not only to guard them on the Road to
 “ the Land of Promise, but also to declare
 “ his Orders, his Promises, and his Threat-
 “ nings; and to punish them for their Sins
 “ and Trespasses; or to forgive them when
 “ they repented; God having entrusted him
 “ with his Authority, and even honoured
 “ him *with his Name*; *Exod. xxiii. 20, 21,*
 “ *22. with an exprefs Order to beware of*
 “ *him, to obey his Voice, to provoke him not,*
 “ *for Fear he should not pardon their Trans-*
 “ *gressions*; and a Promise, that if they obey'd
 “ *his Voice, he should be an Enemy unto their*
 “ *Enemies, &c.* which manifestly shews that
 “ all the Revelations, and all the Commands
 “ *Moses* was honoured with from God,
 “ came to him through this Angel, and
 “ consequently, that the Promises God made
 “ him, when he told him he should speak
 “ to him *Mouth to Mouth*, were to be ex-
 “ ecuted by Means of this Angel. Add to
 “ this, that God declares he will speak to
 “ him *Mouth to Mouth*, in the same Man-
 “ ner

“ner that he appeared to other Prophets;
 “and it is certain that when he appeared
 “to them in Visions or Dreams, it was by
 “the Means of the Angel, as all the Doc-
 “tors amongst the *Jews* believe, and con-
 “sequently, God spake to *Moses* Mouth to
 “Mouth, only through the Mediation and
 “Interposition of this same Angel.”

Mr. *Le Cene* thinks this Reflection of great Use to solve the Difficulty arising from what is so often said in Scripture, that God tempted or tried the *Jews*, to be fully informed of their Dispositions, as if he had not thoroughly known them. But supposing this Difficulty to be as cogent as has been thought, I do not apprehend our Author's Solution to be of any great Service. For it is much the same thing whether God himself tried *Abraham*, for Instance, or whether he did it through an Angel acting by his Orders. What is judged unworthy of God in one Case, must be so in the other.

Mr. *Le Cene's* Purpose in the long Observation I have related, is to shew that the *Jews* were in the wrong, in the Distribution they made of the sacred Books into three Classes, — that *Moses* is not greater than any other Prophet, and that *Jesus Christ* alone enjoyed the glorious Privilege of an immediate Revelation from, and Communication with, the Almighty.

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In the II. Chapter, our Author puts the Books of the old Testament in the Chronological Order in which he judges they ought to be, which is the following :

- | | |
|---------------------|-------------------------|
| 1 Genesis. | 27 Habakkuk. |
| 2 Job. | 28 Zephaniah. |
| 3 Exodus. | 29 Jeremiah. |
| 4 Leviticus. | 30 The Lamentations |
| 5 Numbers. | 31 Letter to the Cap- |
| 6 Deuteronomy. | tives in Babylo- |
| 7 Joshua. | nia. |
| 8 Judges. | 32 Tobit. |
| 9 Ruth. | 33 The Prayer of Ma- |
| 10 I. Samuel. | nasses. |
| 11 The Psalms. | 34 Judith. |
| 12 II. Samuel. | 35 Baruch. |
| 13 The Proverbs. | 36 Ezekiel. |
| 14 Song of Solomon. | 37 Daniel. |
| 15 Ecclesiastes. | 38 Additions to Da- |
| 16 Wisdom of Solo- | niel. |
| mon. | 39 I. Chronicles. |
| 17 I. Kings. | 40 II. Chronicles. |
| 18 II. Kings. | 41 Esdras. |
| 19 Jonah. | 42 III. and IV. Esdras. |
| 20 Amos. | 43 Esther. |
| 21 Hosea. | 44 Haggai. |
| 22 Obadiah. | 45 Zechariah. |
| 23 Joel. | 46 Malachi. |
| 24 Isaiah. | 47 Additions to Est- |
| 25 Micah. | her. |
| 26 Nahum. | 49 Eccle- |

49 Ecclesiasticus.

50 I. Macabees.

51 II. Macabees.

52 III. Macabees.

53 Supplement of Josephus.

Mr. *Le Cene* is of Opinion, that *Job* lived before *Moses*, and assigns the following Reasons. 1st, *Job* made Offerings to God (s) as Head of his Family, according to the Custom of the Patriarchs, which he could not have done, had he lived after the Law was given, which confined those religious Ceremonies to certain Persons and Places. (t) 2^d, In the Book of *Job* there is no Mention made of any Part of *Moses's* History, nor any Allusion to it. 3^d, *Job* exclaims against a Kind of Idolatry peculiar to the *Chaldeans*, *Phœnicians*, *Syrians*, and generally all the *Arabs* among whom he lived.—— How far these Reasons are conclusive, I leave the Reader to determine.

In the III. Chapter, our Author gives the Books of the New Testament in the Chronological Order, in which he thinks, after the learned *Lightfoot*, they were written.

1 St. Mat-

(s) Job. i. 5.

(t) Deut. xii. 5, 6.

- | | |
|----------------------|------------------------|
| 1 St. Matthew. | 14 II. Timothy. |
| 2 St. Mark. | 15 Ephesians. |
| 3 St. Luke. | 16 Philippians. |
| 4 St. John. | 17 Colossians. |
| 5 The Acts. | 18 Philemon. |
| 6 I. Thessalonians. | 19 Hebrews. |
| 7 II. Thessalonians. | 20 St. James. |
| 8 I. Corinthians. | 21 I. St. Peter. |
| 9 I. Timothy. | 22 II. St. Peter. |
| 10 Titus. | 23 St. Jude. |
| 11 II. Corinthians. | 24 I. II. and III. St. |
| 12 Romans. | John. |
| 13 Galatians. | 25 Revelation. |

Mr. *Le Cene* makes many important Reflections on each Book of the Bible, especially those of the New Testament. I could not give a competent Account of them without drawing this Abstract to a too great Length. I may attempt it in my next.

Chap. IV. *The common Distinction into Chapters. and Verses ought to be reform'd.* This I believe, every Body allows, or if any one had any Doubt remaining, he may have it removed by reading *Locke's* Preface to St. Paul's Epistles.

Chap. V. *We ought to add to our Editions of the Bible Chronological Tables, representing the Order and Time of the Event related, and a short History of the false Gods mentioned in it.* We have Chronological Tables

bles to some of our *English Bibles*, and our Author wishes other Nations would do the same; as to the second Article, it never was done yet that I know of.

Chap. VI. *We ought to add by way of Advertisement, at the Head of the Books of the New Testaments, Explanations of some Ways of speaking peculiar to it.* This our Author chiefly applies to many of the References in the New Testament to the Old, expressed in these Words, *Thus it is written, &c.* or *this was done that it might be fulfilled which was spoken by the Prophet.* (u) He looks upon the most Part of them as bare Allusions, and seems not to like the double Sense of Prophecies so much made use of in all our Books of Divinity. According to his Way of thinking, whatever has been literally fulfilled at the Time of the *Jews*, tho' mentioned in the New Testament as if it was a Prophecy, can be nothing more than an Allusion. Such as these are, as he apprehends, very common in all the Antients, and these of the New Testament are but Imitations of the *Jews*, who used to quote their sacred Books in this same Manner. I believe this System will be relish'd by few, and thought dangerous by the most Part of my Readers. But this is a very nice Question, and that

(u) Matth. i. 22. ii. 15, 17, 23. iv. 14. viii. 17. xii. 17. xxi. 4. xxiv. 56. John xv. 25. Act. iii. 22. vii. 37.

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that would require more time than I can bestow at present, were I able to handle it properly. The Subject is far from being exhausted, and I wish some Lover of true Christianity may take it at Heart, and clear up the great Difficulties it is, as yet, incumbered with.

Chap. VII. *An Account of some Jewish Customs, as far as they are relative to the New Testament.* I shall only mention one, out of many given by the Author. It seems as if there were some Contradiction between St. *Matthew* and St. *John* in a Circumstance relating to our Lord's Crucifixion. The former absolutely denies Jesus Christ's having drank what was offered him on the Cross, *Matth.* xxvii. 34. and the latter as positively says, that he did drink it, *John* xix. 29, 30. This cannot be reconciled without knowing that the *Jews* used to give two Draughts to the Malefactors when they were brought to suffer Death. The first was made of Wine and Gall, or Wormwood, to lull them asleep and make them less sensible. The second, Vinegar, when they call'd for it to raise their Spirits. *Jesus* would not take of that first Liquor; and this is what St. *Matthew* says; but he took of the second, as St. *John* relates it, as well as St. *Mark*, and St. *Matthew* himself, *vers.* 48.

PART I.

K

I shall

I shall now end this Abstract with the Titles of the two last Chapters.

Chap. VIII. *It would be proper to add also a Description of the Pharisees, and of their Superstitions.*

Chap. IX. *Of the Temper of Mind in which those that read our sacred Books ought to be.*

ARTICLE X.

Théologie des Insectes, ou Demonstration des Perfections de Dieu dans tout ce qui regarde les Insectes. Traduit de l'Allemand de Mr. Lesser. Avec des Remarques de Mr. P. Lyonnet. 2 Tom. 8vo. pag. 350. pour le Tom. I. & 317. pour le Tom. II. A la Haye, chez Jean Swart, 1742.

That is to say,

The Theology of Insects, or a Demonstration of the Perfections of God, in what concerns Insects. Translated from the German of Mr. Lesser. With Mr. P. Lyonnet's Remarks, &c.

(a) **T**HE History of *Insects* offers a great Variety of Subjects, naturally exciting

(a) *Bibliothèque rais. Tom xxi. Part I.*

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citing Admiration and Wonder. The Account Mr. *Lesser* and his Editor Mr. *Lyonnet* give of them is in many respects worthy the Attention of Naturalists.

The I. Tome consists of an Introduction, and fourteen Chapters, in which the Author treats of the following Subjects. I. Of the *Creation* and *Generation* of *Insects*. II. What *Insects* are. III. Of their *Division*. IV. Of their *Number*, and the *Proportion* according to which they multiply. V. Of their *Respiration*. VI. Of their *Generation*. VII. Of their *Transformation*. VIII. Of their *Sex*. IX. Of their *Abode*. X. Of their *Motion*. XI. Of their *Food*. XII. Of the *Arms* they are supplied with to defend themselves against their *Enemies*, and the *Ways* to avoid other *Dangers*, they are exposed to. XIII. Of the *paternal Care* they take of their *Eggs* and their *little ones*. XIV. Of their *Sagacity*.

The *Introduction* contains forty four Pages. Mr. *Lesser* justifies the Study of *Insects* against those that think it more troublesome than useful. — He draws his Justification from the Authority of the *Fathers*, — the *Pagans*, — and Reason. Out of Mr. *Lesser's* numerous Quotations, I shall chuse only one from *Pliny*. (b) “ How was it possible, (*says he*) to find Room in the Body “ of a Gnat, (not to mention smaller Ani-
K 2 “ mals,)

(b) Lib. xi. *Natur. Hist.* Cap. ii.

" mals,) for Organs capable of so many dif-
 " ferent Sensations? — Where could Nature
 " fix that of Sight? — In what Corner
 " could she find Place to lodge the Sense
 " of Taste and that of Smelling? — Where
 " did she find Matter for the Organs of the
 " acute Tone of that little Animal? With
 " what Art did she fasten to it Wings and
 " Legs, and give it a Stomach and Inte-
 " stines, with a Thirst after Blood, espe-
 " cially human? — With what Industry did
 " she endow it with Means to satisfy its
 " Appetite? She has armed it with a Dart,
 " and, as if that Instrument (almost im-
 " perceptible) was capable of many Forms,
 " has made it both sharp and hollow, serve-
 " ing at once as an Instrument to make Holes,
 " and a Pipe to suck with. — What Teeth
 " did she give to the (c) Wood-worm? We
 " may judge of it by the Noise it makes in
 " piercing the Timber designed for its
 " Food? — The Bulk of an Elephant sur-
 " prizes us. We see with Admiration
 " Towers built upon its Back. We wonder
 " at the Strength in the Neck of a Bull,
 " and at the Power it has to raise heavy
 " Things with its Horns; yet it is not in this
 " that Nature shines most: Her Wisdom is
 " no where more conspicuous than in the
 " most minute Things where all her Per-
 " fections are to be seen united and displayed
 " in their full Power. To

(c) *Teredo.*

To this Quotation from *Pliny*, I may add what Mr. *Reaumur* says in the first *Memoir* of his *History of Insects*. After having shewn that *Natural History is the History of the Works of the Supreme Being*, he demonstrates by a great Number of Examples that Inquiries about Insects ought not to be judged useless by those that value only what the undistinguishing Part of Men call real Goods, since they may direct us to the Way of increasing the Number of such Goods.

If Silk-worms had never been observed, how should we ever have discovered that which so much contributes to our Luxury, as well as our Wants? Could we flatter our selves that the Work of a single Species of Insects should become the Object of one of the principal Parts of our Trade; that it could have employed so many Arts, and such a Quantity of different Manufactures? The Wax and Honey of the Bees are certainly of real Use to us. They who observed those industrious Flies in the Woods, and endeavoured to make them domestic Animals, that transported them into their Gardens, or near their Houses, to make them multiply the more, and conveniently enjoy the Fruit of their Labours, were they not usefully employed?

The Remainder of our Author's Introduction sets forth the Difficulty of this Study, the Helps to be found in the Closets of the

Curious, the Draughts and Prints ; the Descriptions of the various Parts of Insects, and the History that the Ancients and Moderns have given us of them. There are besides all this, both in the Text and in the Notes, many remarkable Things, to which I refer the Reader.

The I. Chapter contains an important Article : How is it that Insects are perpetuated from the Moment in which each Species was created ? According to our Author, they multiply by Generation, as all other Animals do. In receiving their Existence they receiv'd the Power to produce their Equals, and preserve their various Kinds, Mr. *Lesser* shews afterwards by the Experiments of *Redi* and *Malpighi*, that Insects are not begot, or form'd by all Sorts of Matter, and that the System of *Equivocal Generation*, adopted by the Ancients, is not sustainable, being grounded on false Observations.

The general Law, that all Animals multiply by Way of Generation, gives Occasion to Mr. *Lyonnet* to make some Remarks.

How general soever this Rule may be, says he, *we are not yet certain of it's Universality.* The Varieties observed in this respect among Insects, give us some Cause to remain in doubt. Some are both Male and Female, as Slugs, Snails, and Earth-worms. Others are neither Male, nor Female, and some procreate

procreate tho' they are not seen to couple. In some, one single Copulation is enough to produce a Posterity of many Generations. All this may lead us to presume, that it is possible there may be Insects multiplying without Generation properly so called, and that every Individual of them has by it self the Faculty of producing its Kind.

Mr. *Lyonnet* dares not go any further. He alledges the bare Possibility of the Fact, without affirming it. *As yet, says he, no Author, that I know of, has demonstrated it by any undoubted Experiment, notwithstanding those made by Leuwenhoek, Cestoni, Reaumur, and Mery.* The two first pretend, that the *Vinefretter* proves there are Animals that do procreate of themselves. Neither they, nor Mr. *Reaumur*, ever saw any Copulation, nor could they discover a Male in that Species. Yet Mr. *Lyonnet* assures, he saw *Vinefretters* copulating, and insists in Opposition to Mr. *Mery*, that the Facts he alledges are not sufficient to prove, that *Pond-Muscles* have not the two Sexes.

The *Solitary*, a Worm that grows in the human Body, and is sometimes sixty Yards long, is perhaps the only Insect, that can be suspected of being self-sufficient to multiply. The most Part of Naturalists are in the Dark as to its Origin. 'Tis always alone in the Body it inhabits. There it is formed, no Body knows how. There it remains and

grows old. The like is not observed in inanimate Bodies. This Worm then seems to be one of those Hermaphrodites now in Dispute. It has the two Sexes, or contains whatever is necessary to produce its Kind, since 'tis always alone. But this Supposition does not remove the great Difficulties that may be formed about its Origin. Why is it never but alone, and through what Road do either its Eggs or its little Ones, go into the Body of another Man? Mr. *Valisnieri*, one of the most exact Naturalists, says, that the *Solium* is a Chain of Worms named *Cucurbitarys*, which hang close to one another, and form the Figure of one single Animal. This Hypothesis is now universally received, and was confirmed at *Leyden* by Experiments, made with much Care and Exactness by a Physician, who chose this curious Matter for the Subject of a Thesis, at the taking of his Degree. This Piece had the Approbation of Messieurs *Boerhaave* and *Albinus*. Mr. *Lyonnet* is not yet persuaded, he wishes to be convinced by his own Eyes, and in Case he finds any thing against the above mentioned Experiments, the Public shall be informed of it.

Another extremely curious Remark of Mr. *Lyonnet*, concerns that Kind of *Polypode* lately discovered, and about which Mr. *Tremblay* made a great Number of Observations and Experiments, all worthy the Attention

tention of the Curious. All Mr. *Tremblay's* Discoveries about this wonderful Phænomenon were confirmed by Mr. *Lyonnet*, and are in Substance thus.—

The Form of this Insect so common in our Ditches, is somewhat like a Grain of Seed of Dandelyon. It is generally fixed by its Extremity to some Body, and seldom stirs from it. Nothing is to be seen that has the Figure of a living Creature. When cut in two, or even in three, Parts, each grows again and becomes what the Whole was, and you have two or three Animals for one. The little ones proceed from its Sides by a Kind of flow and imperceptible Vegetation; and after growing a while, as Branches, and having often themselves produced other little ones, they at last separate from their Mother, and live alone.

Were you to judge of it by the greatest Part of these Characters, you might readily place it among the common Vegetables: Yet if you examine it closer, if you stir gently the Water it lies in, you perceive it bends, it shrinks, it stretches out, and then you must allow it a Degree above the common Plants, and put it at least in the Rank of sensitive Ones. But when on casting now and then your Eyes on it, you find it capable of arbitrary Motions, that it does not remain still in the same Place, but knows how to stir from one to another, by a real, tho'

tho' a slow, Motion, and that it even endeavours to seek the Light; that the Beards placed around its anterior Extremity serve it by their Viscosity to catch the small Aquatic Insects in its Way; that these same Beards are as a Kind of Arms to convey the Prey to the Mouth, and that it swallows it; then you are forced to acknowledge it a true Animal. Observe however, that the Vegetable and Animal Kingdoms, are so near one another in this equivocal Creature, that Mr. *Tremblay*, a very attentive Observer, was obliged to examine it for many Months before he could decide its being an Animal.

The Increase of some Insects affords another wonderful Phenomenon. This Increase is calculated in the Chapter where Mr. *Lesser* treats of their Number, and of the Proportion according to which they multiply. As his Notion is somewhat uncertain, Mr. *Lyonnet* made a Remark upon it, wherein he gives a more particular and distinct Account of this Subject. The Experiment on which his Calculation is grounded, concerns the *Brushy Caterpillar* mentioned by *Goedard*, by Mr. *Merian*, and by Mr. *Reaumur*. — 350 Eggs that were laid by a Butterfly of this Sort, produced as many little Caterpillars. To avoid Confusion, Mr. *Lyonnet* only bred up 80; all came to Perfection, except five that died. Among so many Butterflies there

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there were no more than 15 Females; probably in another Attempt more might be found. However, on this small Number of Females Mr. *Lyonnet* makes the following Calculation. If 80 Eggs produce 15 Females able to multiply, then 350 should have produced at least 65. These 65 Females, supposed as fruitful as their Mother, would bring forth, for the second Generation 22750 Caterpillars, and among them at least 4265 Females; which would bring forth 1492750 Caterpillars, for the third Generation. It must be remark'd, that this Kind of Caterpillar is not as fruitful as many others; some of them are at least twice more so. Yet this is nothing in Comparison of certain viviparous Flies, which bring forth 20000 little Ones at one Litter, consequently one single Fly, supposing the Number of Females to be equal to the Males, would produce at the third Generation, a Posterity of two Millions of Millions. What are we to think of such a prodigious Increase continued some Years? The Imagination is soon lost and overwhelm'd, when it attempts to comprehend such an enormous Progression. This Difficulty is not easily answerable by those who pretend, that God placed in the Body of the first Insect its whole Posterity. If Mr. *Lyonnet's* Calculations be true, this System must be altogether impossible, for in that Case,
the

the first Fly would have contained such a prodigious Number of little Ones, that *when come to Maturity, and gathered together, would form a greater Mass, than what would result from the Re-union of all the Globes of the visible World.* This is not all. As every little one, that a Fly contains, is at least thirty thousand times smaller than its Mother, and that we must suppose these little Ones include Embrios at least thirty thousand times smaller than they themselves are, and so on; there is a new Sort of Progression yet more wonderful than the other, by which each Fly, considered by Degrees, as nearer its Origin, diminishes more in Size, than each Generation made it increase in Number; accordingly, such a Worm of a Fly, that is to Day thirty thousand times smaller than its Mother, was three hundred thousand Millions smaller than her one Generation before, and three Millions of Millions smaller, two Generations before. We may judge by this of the infinite Smallness it had, when its Birth was many thousand Generations back. Supposing that each Fly bears only once a Year; at least twenty thousand, and many hundred Numbers in a Line would be requisite to express arithmetically, how many times it was smaller than a Fly of its Species, when yet inclosed in the common Mother, out of which this Species derived its Origin. The Phenomenon will
be

be yet incomparably more wonderful, if we suppose, that it is in the *Animalcules* of the Male's Seed, that we must look for the Source of this Increase, since these *Animalcules* are infinitely smaller with respect to the Male, than the Fœtus of the Fly is with respect to it's Female.

This is a terrible Objection against the above-mentioned System. Mr. *Hartsoeker* proposed a parallel One in a Letter he wrote to the Author of *La Bibliotheque Ancienne & Moderne* (*d*). This Letter contains a Computation of the infinite Smallness of the Seed of a Tree, or a Plant, which is only to appear at the 60th Century of the World. Mr. *Hartsoeker* asserts, that the first Parcel of Seed of the first Plant would be to the last and smallest that should appear the last Year of the 60th Century, as Unity at the Head of thirty thousand Numbers to a single Unit; from which he concludes, that the System is wholly unwarrantable.

(*e*) Mr. *Bourguet*, a Naturalist, offered a Reply to Mr. *Hartsoeker's* Objection, which may partly serve as such to Mr. *Lyonnet's* Difficulties. He pretends, that Mr. *Hartsoeker* is mistaken in his (*f*) Way of proceeding; for he reckons the Smallness of a Particle

(*d*) Tom. xviii. Part I. pag. 144. &c.

(*e*) See Article VIII. of this Journal.

(*f*) *Lettres Philosophiques*, &c.

ticle of Seed from the Relation of Largeness, that for Example a Plant acquires in a Year, instead of reckoning only from the Time necessary for that Particle of Seed to appear from its Conception to its Maturity. Mr. *Bourguet* calls *Conception* that State which a Particle of Seed is in, from the Time the preceding Particle came out of its animal Plant, because we know by Experience, that these Plant-seeds are already in the small Plant, that they grow there in a certain Proportion, while all the Parts of the Plant that bears them are also growing. He pretends, that in the proposed System we must not suppose all the Parts that form the Bulk of a Plant have existed before in the Seed, and consequently that we must not judge of the primitive Smallness of the Plant-seeds of the Eggs, or of the spermatic Worms of Animals, by comparing them with the Largeness the same organised Bodies come to, after some Time, more or less.

According to the same Philosopher's Computation, the Seed that appeared the first Year of the World was to the one that is to appear the last Year of the 60th Century, as the Number of Minutes contained in six thousand Years is to the Number five. Sixty Centuries have three thousand one hundred fifty three Millions, six hundred thousand Minutes. This Number is very small, if compared to Mr. *Hartsoeker's*.

Again,

Again, Mr. *Bourguet*, agreeable to the Hypothesis of Mr. *Hartsoeker*, compares a spermatic Worm with an Elephant of fourteen Years, which, when weighed by the Direction of the celebrated *Peiresc* (g) amounted to five thousand Roman Pounds, each containing twelve Ounces. The admirable Mr. *Boyle* (h) comparing the extreme Difference between that Animal and the Cheese Mite, (tho' a certain Number of them is requisite to equal the Weight of the Grain) calculates on the Supposition that a Mite weighs a Grain, and concludes that the Elephant weigh'd eight and twenty Millions, eight hundred thousand times more than the Mite. Now a spermatic Worm seen with the most excellent Microscope does not appear larger than a Mite seen with the naked Eye, consequently according to Mr. *Hartsoeker's* Opinion, and his own Calculation, this Elephant must have been fourteen Years before above a hundred thousand Millions of Millions smaller than when it was weigh'd.

The Example will be more convincing yet, if you apply the Computation to the Whale, whose Dimensions have been given. It weigh'd a hundred and thirty thousand Pounds,

(g) Gassendi in vita Peiresci, pag. 156.

(h) Boyle oper. Tom II. pag. 598, 599. Tract. de utilit. Philosophiæ Experim. Venet. 1697. 4to.

Pounds, and, if compared to the Mite first, and afterwards to a spermatic Worm, must have been almost an innumerable Quantity of times smaller. Here are two Cases where the Imagination is lost, and which however are very possible.

To be continued.

ARTICLE XI.

ΑΝΤΙΚΙΑΝΟΤ ΣΑΜΟΣΑΤΕΩΣ ΑΠΑΝΤΑ. Luciani Samo-
satenis Opera: cum nova versione Tiber.
Hemsterbusii & Jo. Matthiae Gesneri,
Græcis Scholiis, ac notis omnium proxima
editionis Commentatorum. Additis
Jo. Brodæi, Jo. Jensi, Lud. Kusteri,
Lamb. Bosii, Hor. Vitringæ, Jo. de la
Faye, Ed. Lædes, aliisque ineditis, ac
præcipue Mosis Solani & J. M. Gesneri.
Tomus I. cujus priorem partem summo
studio curavit & illustravit Tiberius Hem-
sterbusius. Ceteras inde partes ordinavit,
notasque suas adjecit Jo. Fredericus Reit-
zcius. Amstelod. Sumtibus Jacobi Weste-
nii, 1743.

That

That is to say,

The Works of Lucian, with the Translation of Messieurs Hemsterhuis & Gesner, the Greek Scholiast and all the Notes of the last Edition. To which are added the Notes of *Brodæus*, *Jensius*, &c. with others, that were not published before, especially those of Messieurs *Du Soul & Gesner*. 4 Tomes 4^o. Tom. i. has 882. pag. besides 72. for the Prefaces. Tom. ii. pag. 953. Tom. iii. pag. 860.

(a) **T**HIS is a very valuable and long expected Edition of *Lucian*. Messieurs *du Soul*, *Hemsterhuis* and *Gesner* laboured above thirty Years at this Work. The Bookseller, (Mr. *Wetstein*) dedicated it to the Queen of *Hungary*. The Preface was wrote by Mr. *Reitz* Rector of the *Hieronymian School* at *Utrecht*. The Authors took the Trouble to consult the following Editions, the most of which they corrected and collated with old Manuscripts. The Edit. of *Florence* 1496. fol.—of *Aldus* of 1503.—another of *Aldus* of 1522 ; — of *Haguenau* 1526. 8^o. — of *Haguenau* 1535. 8^o. — of *Venice* 1535. 8^o. — two of *Basil* 1545. and 1555. 8^o. in Greek ; — and a third Greek

PART I. L and

(a) *Biblioth. rais.* Tom. 31. P. 1. pag. 3.

and Latin of 1563. — of *Franckford* 1546. 2 Vol. 8°. in Greek ; — of *Venice* 1550. 2 Vol. 8°. — of *Bourdelotius*, *Paris* 1615. Greek and Latin, fol. — of *Benedict*, *Saumur* 1619, Greek and Latin, 2 Vol. 8°. the most correct of all ; — and that most faulty one of *Amst.* 1687. Greek and Latin, 2 Vol. 8°. — They also corrected and digested the old *Scholia*, and added two Greek Indexes : The first for the *Scholia* and *Variantes*, and the second for the *Notes*. Mr. Ch. C. Reitz, Rector of *Gorinchem* - College in *Utrecht*, hath undertaken a third, which, as it contains all the Words and their Construction, will deserve the Name of *Lexicon-Lucianum*. It will be published separately, and so contrived as to serve the other Editions of *Lucian*. Besides the two Greek Indexes, there is also a Latin one, very large, and a Collection of critical Remarks on some Treatises of *Lucian*. Some of the *Notes* rather deserve the Name of *Dissertations*, tho' the Author does not in any of them intend to find fault with the *Notes* of the former Editions. It would be improper and tedious to transcribe many of these new *Notes*, I shall therefore confine myself to a small Number, as a Specimen of our Author's Way of proceeding.

Tom I. pag. 36. *Prometheus es in verbis.* Mr. *Hemsterhuis* treats at large of the word *πρωτοκλαμωτης* Surname of the famous Thief *Sinis*,

Sinis, as if the Meaning was, *one that bends Pine-trees*. Mr. *Hemsterhuis* approves a Conjecture of Mr. *Wetstein*, viz. that *Lucian* calls himself in this Place a *Pityocampites*, for having dared to *bend down* the Stiffness of Philosophy, to the good Humour of Comedy. Accordingly he reads, εἰ μὴ ἄρα τις ἐμὲ διέλαθε τοιαύτος πιτυοκάμπτης (intel. οἷος ἐγὼ εἰμι) καὶ τραγελάφης καὶ αὐτὸς σωματετικός. — On the other hand, Mr. *du Soul* reads ἵπποκάμπτης which signifies a Marine Monster, represented on some Medals as a Horse, which is a Fish from the Belly; the common Reading being εἰ μὴ ἄρα τις ἐμὲ διέλαθε τοιαύτος πιτυοκάμπτης καὶ τραγελάφης καὶ αὐτὸς σωματετικός.

Pag. 239. 61. in the *Dialogue between Mercury and Apollo*, (pag. 209. of *Grævius*,) there is in some Manuscripts, ἀπὸ τῆ Ταύγετον. The Scholiast without any more ado, says, that it is an Atticism, the Nominativus being taken instead in the Genitivus. But Messieurs *Hemsterhuis* and *du Soul* correct according to some good Copies — ἀπὸ τῆ Ταυγίτου, without the Atticism.

Pag. 117. 48. (*veræ Hist.* 2 pag. 679. *Grev.*) *Homer* being asked what was his Country, Answers that *he did not know himself*, ὁ δὲ αὐτὸς μὲν ἀγνοεῖν ἔφασκεν. So it is read in every Edition, *ipse se nescire dicebat*. But as a Moment after he positively says, that he was a *Babylonian*, called in his Country

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Tigranes, *Messieurs Gefner*, *Vorstius*, *du Soul*, and *Reitz* Correct αὐτοὶ μὲν ἀγνοοῖν, *illos ignorare*, that is to say, that the Disputants did not know it, of whom *Lucian* says, τὲτο μάλιστα παρ' ἡμῶν εἰσέτι νῦν ζητεῖσθαι. (b) Might not what *Homer* says of his not knowing what Country-man he was, be look'd upon as an Irony. Some said he was of this ; some of the other ; he is tired of all those Questions, and through a kind of sullen Humour, he says, *I don't know*. But the Question being afterwards seriously put to him, he answers it at last, *I am a Babylonian*, &c.

Tom. II. Pag. 932, 55. (*de Luctu* pag. 306. *Grævii*.) *Lucian* speaking of several Ways of burying the Dead, says, ὁ Ἰνδὸς ὑάλῳ περιχεῖται, *Indus vitro circumlinit*. Mr. *Gefner* conjectures, that either the *Indians* had a Composition like the *Lacca* or *Varnish* we now make use of, or the Composition of yellow *Amber* with which *Kerkringius* used to anoint Corps, if we must believe *Morhof*, *Polyb.* 2, 2, 37, 3. He might have added what *Morhof* says in the same Place, that the *Chinese* have a Composition of *Resin*, which resembles yellow *Amber*. To what then may the Word ὑάλος be better applied than to *Amber* itself ?

Tom.

(b) Remark of the Journ.

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Tom. III. At the Beginning of the Treatise, that has this Title *περὶ τῆς μὴ ῥαδίως πιστεύειν διαβολῇ*, Mr. *Gesner* observes that *διαβολή* does not signify *Calumnia*; for in Calumny there must be something false; but *Delatio*, *Accusation*, which may be true in every respect, and it is this *Lucian* speaks of. But Mr. *Reitz*, in the Inscription of the Columns or Pages, kept the usual Word *Calumnia*, to avoid puzzling those that are used to that Word. He did the same with respect to all other Corrections of that Kind.

The most considerable Correction is a Transposition of two Sheets in the *Encomium Demosthenis*. The Necessity of it is look'd upon by our Authors as demonstrated. Mr. *Gesner* propos'd it above twenty Years ago to Mr. *Heuman*, and it had his Approbation as well as Mr. *Hemsterhuis's* and Mr. *du Soul's*. This last had already found it out some Years before. Mr. *Gesner* publish'd the last Part of this Treatise, in its natural Order in his *Chrestomathia Græca*, which came out in 1731. The *Acta Eruditorum* mentioned it, and a learned *English* Gentleman seem'd to be much of the same Opinion in the *Miscel. Observat. Eruditorum Britannorum*; Vol. II. Tom. III. pag. 368. No-body ever found Fault with this Correction; so that Mr. *Reitz* was in the Right to receive it in the new Edition, tho' he

might have added the Remarks of the *English* Gentleman above mentioned.

In the Dialogue *Philopatris* there is a famous Passage which has occasioned many Speculations. *Triepbon* will have *Critias* to swear (b) ὑψιμέδοντα θεόν, μέγαν ἄμβροτον, ἑρμηνεύοντα, υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, ἐν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία. *Critias* answers among other Things; οὐκ οἶδα τί λέγεις, ἐν τρία, τρία ἐν. κ. τ. λ. —

These Words were often alledged to prove that the Expressions consecrated by the Council of *Nice*, and now made use of by Divines in talking of the *Holy Trinity*, were before that Council applied to the same Subject. Mr. *Gesner*'s Opinion may be reduced to the following Heads. 1. That the Dialogue was wrote at *Constantinople*, the Seat of the *Roman Empire*. 2. In the Time of an Emperor under whom it was permitted to insult the Christians. 3. When *Christians* were also called *Galilæans*. This must be the distinguishing Character of the Reign of *Julian*

(b) Pag. 770. Græv. — *Critias* says just before according to your Way of Thinking, God is a Number, or a Secret of Arithmetica, such a one as *Nicomachus*'s; — then he adds, I do not understand your One-Three, and your Three-One. — This was the Reflection of an Infidel who had made it his Business to ridicule the Christian Religion. — With what Eagerness do they lay hold of our unhappy Disputes about speculative Subjects, in order to undermine Religion. It is to be hoped they will have every Day hereafter fewer Opportunities, or less Cause, to do it.

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Julian the Apostate. Mr. *Gesner* shews that this Dialogue was probably wrote by a Sophist, (an Imitator of *Lucian*, whose Expressions he carefully made use of) under the Reign of the Emperor *Julian*, at the Beginning of his War against the *Persians*, upon the first Rumours of the happy Successes of his Arms. He believes it is designed against the dismal Predictions of some Christians, who, fearing lest the Emperor elated by his Prosperity, should persecute them at his Return, wished his Death, or his Defeat. Mr. *Gesner* having established his Opinion, answers the Reasons alledged against it by Messieurs *Bull*, *Dodwell*, *Moyle*, *La Croze*, *Basnage*, and others, who ascribe this Dialogue either to *Lucian* or to some one living near his Time. Mr. *du Soul's* Note on the same Subject differs widely from the forementioned. He thinks this Piece of no older Date than the XIIth Century. His Reason is drawn from these Words; *Triephon* says, (c) Οἷδα μυρίας (παρθένους) διαμελείς τ' ἐμνηθεύσας νῆσω ἐν ἀμφιρύτῃ, Κρήτην δὲ τί μιν καλέουσι. Mr. *du Soul* judges that this cannot be referred to any thing but the Fable of the eleven thousand *Virgins*, invented in the XIIth Century (d).

L 4

As

(c) Pag. 769. Grav.

(d) Remark of the Journalist.

As ingenious as this Observation may be, I believe it will obtain with very few, for it is universally allowed that *Lucian's* Stile is well imitated in the *Philopatris*, and who could have been that exact Imitator in that barbarous Age. On the other Hand, it is more than probable that the Dialogue was wrote at the Time of, or soon after, the unhappy Disputes between the *Orthodoxians* and the *Arians*; before that time, there was no Occasion for such a Satyr. Mr. *Gesner* says he has been thirty Years examining his Opinion, and found it every Day more and more probable.

A great many other very curious Notes, Remarks, and Differtations render this Edition vastly preferable to the former Ones, and tho' the Authors are often of a different Opinion, yet they use one another with the greatest Civility. This uncommon Politeness between, as it were, Rival-Commentators, deserves to be taken Notice of. The only thing wanting to this Edition is, an Account of *Lucian's* Life, and a critical Catalogue of his Works. It is to be hoped one of the learned Authors may be prevailed upon to give the Public that Satisfaction.

ARTICLE XII.

L'Histoire Naturelle, éclaircie dans deux de ses parties principales, la Lithologie & la Conchyliologie, dont l'une traite des *Pierres*, & l'autre des *Coquillages*. Ouvrage dans lequel on trouve une Nouvelle Méthode, & une Notice critique des principaux Auteurs, qui ont écrit sur ces Matières. Enrichie de figures dessinées d'après nature par Mr. --- de la société Royale de Montpellier. A Paris chez *Debure*, 4°. pag. 456.

That is to say,

Natural History, illustrated in two of its chief Parts, viz. *Lithology* and *Conchilology*, the first treats of *Stones*, the last of *Shells*, &c.

(a) **T**HIS Work was published by Mr. *d'Argenville* Master of the Court of Accounts in *Paris*. It is rather a Catalogue of *Stones* and *Shells*, with their Names, and an Account of the Authors that give Descriptions of them, than curious Observations which the Title Page seems to promise. Yet as there are Numbers fond of these Collections,

(a) See *Biblioth. raison.* Tom 31. Part I.

ons, I judged proper to intimate to my Readers, that such a Book exists. As it cannot be abstracted, I will content my self with the bare Mention of some important Articles to be met with in it.

Few Naturalists have treated *ex professo* this Part of natural Philosophy. There are not many Books where a sure Knowledge of this Subject is to be found. The Ancients, it is true, as *Aristotle*, *Pliny*, *Ælian* treat of *Animals*, *Stones*, and *Shells*; but their Writings want both Order and Veracity. Among the Moderns, *Agricola*, *Randelles*, *Belon*, and *Aldrovandus*, addicted themselves much to this Study. Yet they have their Faults, especially *Aldrovandus*, who is so full of Digressions, that his principal Subject makes often the least Part of the Work.

Our Author's System is the same as that of *Abbé Pluche*'s in his History of Heaven, viz. "That the first Principles of Bodies are
 " always the same, and Chymistry, that divides them from those, to which they are
 " joined in compound Bodies, is not able to
 " annihilate them; for Instance, *Crystal*
 " is still *Crystal*; I mean that the Bodies,
 " which form the Essence of *Crystal*, remain still the same." Chymists divide them into Minerals, Vegetables, and Animals; to which, as every Body knows, they give the Name of Mineral Kingdom, &c.

The

The Author does not examine the Animal Kingdom, and as to Minerals, he treats only of *Stones*, reserving others for a Work subsequent to this.

(b) Two famous Botanists being persuaded that every thing in Nature vegetated, were willing to ascribe this Vegetation to Stones; " But, says Mr. *D'Argenville*, Experience has destroyed their reasoning, for those that went into a Quarry, with an Intention to examine Nature, saw Water fall from the Vault, Drop by Drop, and congeal, as it were before them. This Water, which is a Collection of Drops of Rain differs from common Water; it takes up in its Way, Salts, Herbs, Straw, &c. until it finds a Foundation that stops it, such as the Beginning of a congealed Stone. The horizontal Dilation in a Quarry proves, that Water, falling Drop by Drop, spreads naturally, and is unable to take another Situation, and consequently that Stones are formed by an Addition of Particles, named *Juxta-position*. If the terrestrial and saline Particles brought along by these Waters are coarse and foul, Rocks will be formed of them; if this Matter spreads in smaller Stratas and forms thinner Grains, it will make Marble or Flint-stones: If these Particles are full

(b) *Tournefort and Ferrante Imperato.*

“ of Salt and Air, and intermixed in such
 “ a Manner that they every Way give Passage
 “ to Light, *Crystal* will be the Result. If
 “ they be yet more compact, harder, and
 “ transparent, they will form a Diamond ;
 “ and if this pellucid Matter be filtrated
 “ through Particles coloured by different
 “ Salts, or metallic Concoctions, it will then
 “ form true coloured Stones, Agates, Jaspers,
 “ whose fundamental Basis is always the
 “ Matter of Crystal.”—Such is Mr. *D’Ar-
 genville’s* System concerning the Formation
 of Stones, on which I shall make no other
 Observation than this ; that it is hard to
 conceive, that Water, falling Drop by Drop,
 should form those Beds of Stones found in
 Quarries, out of which some are constantly
 taken, such as those Quarries that so abundantly
 furnish all the Necessaries of Architecture,
 where not even the least Sign of filtrated and
 congealed Water is to be perceived. How long
 must it be before the Formation of those Beds
 cou’d be effected, and should we not have
 Occasion to complain of Nature, for contriving
 such a tedious Way, while she seems always to
 act so concisely in Things much less necessary.

True Stones, commonly called precious
 Ones, are hard and compact Minerals ; it is
 an acid Juice of Earth coagulated with
 Matters heterogeneous, terrestrial, saline, sulphurous

phurous and metallic. These Stones are formed as Knots; among others, in the Chinks of Rocks and in the Veins of Minerals and Metals.

Such is the Account our Author gives of the Formation of precious Stones. *Crystal* is still their Basis, but they take a different Colour according to the different Minerals, more or less copious in the Place where they are formed. Lead, for Instance, or Iron, produces the yellow Colour of Topazes; as Lead and Iron joined together, make the Hyacinth, &c. Here our Author adds a Catalogue of Crystallised Stones, opaque Ones, some with Figures, and common Ones.

True Stones have no other Propriety, besides being subservient to Grandeur and Luxury, but as they are natural Phosphorus, and have an electrical Quality; a Quality, whose Usefulness is not yet sufficiently known to us, but ought not however to be neglected, Nature having no other View in the mysterious Favour she bestows on Naturalists, but to put them in the Way of deserving more considerable.

The Formation of Shell-fish is a great Subject of Enquiry to true Naturalists. The Opinion of the Ancients about Generation, by Corruption and Putrefaction, has been long exploded; but they have not yet agreed as to the Manner they procreate. Some pretend it is by Eggs, others by Spawn, as
other

other Fish, and many by Copulation ; tho' some are of Opinion that they are Hermaphrodites.

Their internal Structure is little known ; they are supposed to have Parts equivalent to those of other Animals, and that they form, before their Shell is made, a viscous Humour, that issues out of their Body, which they spread upon one another in many Stratas, and that in this Manner the Shell is formed. Some Shell-fish have a kind of Motion, as the one called the *Nautilus*, —others as Oysters and *Pinna Marina* have not any, and are fastened to Rocks, or to the Bottom of the Sea.

The beautiful Colours seen on Shells vary according to the different Climates where they grow. Our Author ascribes them to Minerals, as he does the Colour of true Stones to the same Cause : The blew Colour is seldom seen in Shells, which an Author (c) found by many Experiments to be owing to the corrosive Salts of the Sea, many Bodies dy'd with Blew, losing their Colour in Salts analogous to those of the Sea. For this same Reason, River-shells are not comparable to Sea ones ; fresh Water being deprived of those Salts that give that Brightness to the others, (d)

There

(c) *Bonnani.*

(d) I believe the Author is mistaken ; the Muscle is of a deep Blue, and some other Shell-fishes are within their Shell of a faint Blue. Note of the Journalist.

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There are also Fossile-shells found in the Centre of the Earth, and on the highest Mountains.—From whence comes this great Quantity of Shells, the most Part petrified? Mr. *D'Argenville*, after having related the Opinions of many Authors, accounts for this Phenomenon by the Waters of the Sea, the whole terraqueous Globe having been so overturned in the Time of the Flood, that they could easily bring these Shells along with them to the Tops of the highest Mountains.

The Method of cleaning and settling a Clofet of Natural History, and a Description of the finest Ones in *Europe*, make up the rest of this Treatise of *Conchyliology*. This last Article may be useful to Travellers. Nothing can equal the Beauty of the Figures, and in this respect the Book may be called a Master-piece.

ARTICLE

ARTICLE XIII.

The || Reasonableness of the Christian Religion as delivered in the Scriptures. Being an Answer to a late Treatise, intitled, *Christianity not founded on Argument.* By *Geo. Benson*, 8vo. 276. pag. besides the Preface.

Remarks on a late Pamphlet, intitled, *Christianity not founded, &c.* In two Letters to a Friend. By *John Leland*, D. D. 8vo. I. Letter 84 pag. II. Letter 102 pag.

I Thought proper to join these two Works together for Brevity sake, and because their Authors write to the very same End, and in many Respects proceed the same Way towards attaining it, Mr. *Benson's* came out first, and Dr. *Leland* wrote his before he had read the former; this is plainly to be seen by comparing them together; for tho' many of their Arguments are the same, yet they are handled in a very different Manner.

That these Gentlemen are both very well qualified for this Task, will, I believe, be readily

|| *Reasonableness.* The Author writes in this Manner that Word, and the like. And therefore where-ever I quote him, I thought fit to write them as he does.

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readily granted by those who have read any of their former Writings; (a) they before this undertook the Defence of the Christian Religion, and they do it now again with Success.

The Author of the Pamphlet, these Gentlemen have undertaken to confute, has so well succeeded in involving his real Sentiments, that some People are yet a Loss, whether he meant to prejudice, or to serve, the Cause of Religion. I could, says Mr. *Benson*, alledge some Instances of Christians, who take him to have wrote seriously, in Defence of Christianity. In fact, one would at first take him for an *Enthusiast*.—This Question Mr. *Benson* leaves undecided, but Dr. *Leland* seems to have no manner of Doubt about his Intentions (b). “He has chosen, says he, a manner of writing, which, it is probable, he supposed, might answer his Purpose; but which, I think, gives one no advantageous Opinion of the Sincerity and Candour of his Mind. He frequently speaks with great seeming Regard of our Saviour, of Divine Faith, and

PART I. M of

(a) Mr. *Benson* wrote a Treatise concerning the End and Design of Prayer, in Answer to the late *Earl of Rochester*, Mr. *Blount*, and other modern Deists. Also a Letter on Predestination.—The History of the first planting the Christian Religion, besides his Paraphrases, &c. Dr. *Leland* is known by his Answers to *Tindal* and *Morgan*.

(b) Pag. 2.

“ of the Grace of God, and his Holy Spirit. He makes much Use of Phrases that
 “ have been employed by good Persons in a
 “ pious Sense, but it is plain, that all this
 “ is managed so as to expose Religion, and
 “ Faith, to the Derision and Contempt of
 “ Mankind. He carries the Ridicule so
 “ far, as to mix it with his Addresses
 “ to the Supreme Being. — I cannot
 “ well conceive, how any Man that be-
 “ lieves there is a God, who is a Lover of
 “ Truth and Goodness, and who concerns
 “ himself in the Affairs of Men at all, can
 “ allow himself to be guilty of such a so-
 “ lemn Grimace and Mockery.” This is a
 very heavy Charge, and yet I think it hardly
 possible to read the Book, that has occa-
 sioned it, and not to join with the Doctor in
 his Opinion of it. Certainly no Christian, of
 any Denomination whatsoever would chuse
 to say that *(cc)* *we stand in no Need of*
any of the Credit of ancient Miracles, or the
Genuineness of distant Records; which he calls
a very slender and insufficient Ground, &c.
 The Difficulty there is in finding out whe-
 ther that Author wrote seriously, or not, is
 chiefly owing to the Care he took of ex-
 pressing himself in the Stile of those Divines,
 that have depreciated human Reason, in or-
 der to enforce the Necessity of an irresistible
 Grace.

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Grace. One would almost take whole Phrases interspersed here and there as Quotations from some of our old Systems of Divinity. This, and nothing else, has made the Attack dangerous. Otherwise no one, that has his Senses about him, would be in the least tempted to hearken to a Man who intends to banter him out of his Reason. But People who were often told that the *holy Scriptures represent our natural Faculties, as being entirely perverted*, and that *the Spirit of God worketh our Sanctification in us, without any Concurrence of our own*, those People, I say, may fall unawares into the erroneous Notions, which the Author grounds upon those Principles. I suppose that is the Reason why our two Authors have taken so much Trouble. On this Occasion, I cannot help taking Notice of a judicious Reflection of Mr. Benson's, which may serve to dispel the Apprehensions of some People, who fear that so many Attacks upon Christianity might at last, in some Respect or other, prove fatal to it: (c) Those Attacks, *says he*, upon "*rational Christianity*", must of Course lead "*rational Believers*" to a more careful and "*exact Enquiry into the Nature and Evidence of their Faith*"; which cannot fail "*of ending to the Advantage of Truth and Virtue*". It is possible, that, upon Examination

M 2

" mination, it may be found that Christians
 " have mixed some of their own private
 " Sentiments with the pure Doctrine of
 " Christ. And as such Things cannot be
 " defended, they had much better part with
 " them, than give up *rational* Christianity,
 " or load it with those Difficulties which
 " afford the most plausible Objections against
 " it; though in reality they do not belong
 " to it. Such Authors as this (whatever
 " be their Design) will, perhaps, in the Issue,
 " help us to get rid of such Difficulties
 " and Incumbrances,——which is, doubt-
 " less, a very desirable thing." I heartily
 join with Mr. *Benson* in this, and shall
 add, that those Additions he complains of
 are the chief Cause of so many People's
 taking a Dislike to, or a Prejudice against,
 our Religion. Were it represented in its pri-
 mitive Amiability, it would be readily re-
 ceived by those that love Truth and Man-
 kind, and others would hardly dare to at-
 tack it openly. But as Things stand now
 they have some Pretence for what they do,
 and they single out, and fall on these weak
 Parts, in order to undermine the whole
 Building. This is particularly the Scheme
 of the Author of the Pamphlet.

The two Answers I am abstracting are
 framed very near on the same Method;
 with this Difference, that Mr. *Benson's* is
 carried on by way of Dialogue. He has
 divided

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divided it into three Parts. Part I. contains *The Arguments, for the Truth of the Christian Religion.* Part II. *The Answer to the Difficulties and Objections proposed by this Author.* Part III. *An Interpretation of the Texts which he hath perverted.* Dr. Leland in his first Letter applies himself particularly to consider this Proposition in the Pamphlet; viz. "Reason or the Intellectual Faculty cannot possibly, both from its own Nature, and that of Religion, be the Principle intended by God to lead us into a true Faith." In the II. Letter he examines the Passages of Scripture brought in to support that Proposition.

The first Thing they set upon, is to confute the Notion of Faith the Author of the Pamphlet is pleased to give, and set down the true one. *With what Regard,* says he, *(d) with what Patience rather can one be supposed to attend to Questions propounded to him, under the Restraints of Threats and Authority? to be talked to of Danger in his Decisions, and have the Rod held out with the Lesson, to have Propositions tendered to his Reason with Penalties annexed? His Reason ever necessitated to determine just as she does of herself, and by her Nature incapable either of paying Compliments, or giving Offence. He is conscious all the while that he*

M 3

has

has no such free Vote to dispose of, and therefore disdains, with all Justice, an Attempt equally weak and unjust, of frightening him into a Compliance out of his Power. — To answer this Account of Faith, our Authors shew that it is not to be considered as a bare Assent of the Understanding, but also as an Act of the Will, which implies a Love for Truth, a Desire and Endeavours to find it out, and a steady Resolution to profess it, even at the Hazard of our Lives. (e) “Faith, “saith Mr. Benson, is a complex Thing, “being partly an Act of the *Understanding*, “partly of the *Will*. As an Act of the “*Understanding*, or Assent of the Mind upon Evidence, it is necessary, and can have “no Virtue in it. But as it is an Act of “the *Will*, it derives all its Value from its “being a virtuous Disposition of the Mind, “a Candor or Love to Truth, or a Principle “of Virtue and Piety. *Unbelief*, on the “other hand, is not a mere doubting, or withholding one’s Assent, when there is no “Evidence; but it is a *Vice*, which consists in “indulging criminal Prejudices, in an Aversion to Truth, or in Men’s refusing to “search and examine, for fear the Discovery of Truth, should condemn their “Course of Life, — or in refusing to profess, and be influenced by, those Truths “which

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“ which they have already discovered.” According to this Account of *Faith*, it is a Mistake to say, that *Propositions are tendered to our Reason with Penalties annexed*, for these *Penalties are annexed to the Want of Regard for Truth*; it is a Mistake to say that *we have no free Vote to dispose of*; on the contrary, the Danger lies, in *not disposing of it according to the Dictates of our Conscience*; and if *the Rod is held out*, it is only against those that refuse to follow what their Reason hath received. Dr. Leland's Notion of *Faith* is near the same: He represents it also as consisting partly in our Assent to Truth, and partly in those Dispositions that make us give that Assent, and behave accordingly. The only Difference between them is this, that he is somewhat more particular on the Necessity of the first Act of Faith, viz. *an Assent to essential Truths*. He disproves this Proposition in the Pamphlet: (f) *It is impossible to conceive any the least Connection between the Notion of Duty, and assenting rationally to any Proposition, however strongly supported.* “ This appears to me, says he, (g) to be a strange Assertion. It is in effect to say, that no Man can be obliged to it as a Duty, to make a right Use of the Reason God has given him, M 4 “ not

(f) Pag. 110.

(g) Pag. 211.

“nor can God himself require him to do so. He cannot so much as require his reasonable Creatures to believe, and acknowledge his own Supreme Dominion or Perfections, though founded on the clearest Reason and Evidence,” &c.

I shall beg leave to make some Observations on this Notion of *Faith* considered as being partly an *Act of the Understanding*, or an *Assent* to such, or such Propositions. — I apprehend the Author of the Pamphlet might insist, that his Difficulty is not yet solved. — If there are Propositions that we are in Duty bound to *believe*, that is, to give our *Assent* to, no Matter in what Number they are, nor what Name you give them, they are still *Propositions tendered to our Reason with Penalties annexed*. And why these *Penalties*? The Proposition either appears to me true, upon a careful Examination, or it does not. If true, I must give my *Assent* to it, it is not in my Power to refuse it; if false, no Authority whatsoever will be able to force this *Assent*, it would be requiring what, in the Nature of Things, is absolutely impossible. There is no Merit in doing what I am forced to do, nor can there be any Guilt in refusing what it is not in my Power to grant. Dr. Leland's Assertion, it is true, is grounded on the Supposition, that there are such Truths which a Man cannot avoid discovering, if he makes a proper

a proper Use of his Reason. But I do not know whether this Supposition is as certain as it is generally thought to be. I own I cannot conceive a Man unable to give his Assent to this Proposition, *There is a God*; yet I would not absolutely decide there is no such Incapacity. Much less would I chuse to deny it as to other Truths. There is such a prodigious Variety of Turns of Mind, and of Circumstances, for which Allowances must be made, that it is very difficult to know whether there may not be such a Combination of them re-united in one Man, as may prevent his perceiving the most obvious Truth. No Body doubts that there are People not at all sensible of the Absurdity of Transubstantiation, and yet what can be more absurd? It is true, we are apt to think it is in their Power to discover it, yet I believe any good Man that reflects on his own Experience, would be very loth to pass such a Judgment. Perhaps there is not one of those Mr. *Benson* calls *rational Christians*, that is, Men whose Faith is the Result of earnest Enquiries, and serious Observation, but has been, some time or other, in doubt of, nay perhaps ready to throw off any one of those Articles which he now considers, as being of the utmost Importance to promote his Happiness. And it is to be expected that he will be extremely cautious, even of suspecting any
Man

Man of a want of Sincerity, upon account of his Opinions, let them be ever so erroneous. — The Question about the *Essentials* of Christianity is a puzzling Question, upon which it is hardly possible two Men should agree. Consequently it is hard to decide, that a Man, who does not give his Assent to any essential Article, does not act sincerely, or, which is the same thing, that he is under the Displeasure of the Almighty.

Mr. *Benson's* Notion of *Faith*, agrees well enough with what I have laid down here, with this Difference, that he makes it *partly an Act of the Understanding, or Assent of the Mind*; and I humbly apprehend that this Distinction is not to be found in the Gospel. As far as I am able to judge of it, *Faith*, at least the true *Faith*, that *Faith* which God requires of us, the only one that deserves that Name, is constantly taken for a *Disposition of the Heart*, (*b*) and not an *Act of the Understanding*. Many Truths are proposed to us, not to be assented to, but to be examined: It is true the Assent follows of course, in case the Understanding should approve what is proposed, but this is not the thing required. We are to have a Thirst for Truth, and a Disposition to draw practical Consequences, from that which shall appear to us to be true, upon a careful Examination.

(*b*) See Rom. x. 9, 10.

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Examination. It is for the want of this Disposition that *Jesus* upbraids the *Jews*. They would not *believe*, that is to say, they were resolved not to examine what he told them, and still more resolved not to do it. This is the Reason why he required this *Faith*, from those that applied to him for Favours ; just as if he had said ; *Have you that Love for Truth, that will make you receive it, if it is properly offered to you, and are you disposed to stand by it, for ever after ?* When he found this Disposition, he gave the Evidence, he wrought the Miracle, and them that were destitute of it, he sends back without granting their Requests ; they were destitute of *Faith*, that is, they had bad Hearts, and consequently it was to no Purpose to give them the Evidence.

If this be what the Gospel means by the *Faith* it recommends to us, the Objections of the Author of the Pamphlet fall to the Ground. There is no such thing in Christianity, as *Questions propounded under the Restraints of Threat and Authority ; — no Propositions tendered to our Reason with Penalties annexed ; — no Danger for us in our Decisions : —* What we are commanded is to be honest, diligent Seekers after Truth, Lovers of Virtue ; and nothing else ; and if the Rod is held out, it is not with the Lesson, but only against those that are determined never to grow wise and virtuous. In short,
Examination

Examination is not to be proscribed, as contrary to Faith, for in that Examination does the very Essence of Faith consist.

To return to our Authors. After having delivered their Opinion about *Faith*, they proceed to other Articles. — Upon the Supposition that the Author of the Pamphlet strikes at the very Foundation of Christianity, Mr. *Benson* thought proper to explain the Grounds on which it stands, and to shew that the Doctrine contained in the Gospel, its Precepts, and even its positive Institutions are reasonable, as well as its Sanctions. What he says on these Subjects is so just, that though I should trespass the Bounds of an Abstract, I cannot help relating Part of two Articles. The first is concerning the Reasonableness of the Doctrines contained in the Gospel : This is his Opinion of them : — (i) “ That there is only one God ; that
 “ he is a pure Spirit, and consequently invisible ; that he has almighty Power, infinite Knowledge, and unerring Wisdom ;
 “ that he is eternal and immortal, and that
 “ (in one Word) he is every way perfect ;
 “ — that this great Being created the
 “ World, and continually presides over it,
 “ supporting and preserving it in that Order
 “ and Regularity which we behold ; — that
 “ he is not only the Governor of all intel-
 “ ligent

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“ ligent Beings, but takes Care of all the
“ smallest and inferior Creatures, and that
“ none of them are below his Notice, or
“ thought unworthy of his constant Re-
“ gard ; — that he created Men in his own
“ Image ; and that when Mankind degene-
“ rated into Ignorance, Idolatry, and Vice,
“ he sent among them his only-begotten
“ and well-beloved Son, a Person of great
“ Eminence and Dignity ; that by his own
“ bright Example, and most familiar and
“ excellent Instructions, he might recover
“ the World to the Knowledge of the true
“ God, and the Practice of everlasting Righ-
“ teousness ; — that the Son of God when
“ he with this View appeared among Men,
“ chose a State of Poverty, Self-denial, and
“ Mortification to this World, neither seek-
“ ing Riches, temporal Dominion, or sen-
“ sual Pleasures, but kept free from all
“ Suspicion of such low and ignoble Views ;
“ — that notwithstanding the great Oppo-
“ sition he met with, from the Ignorance
“ and Prejudice, the Malice and Wicked-
“ ness of Mankind, he unweariedly went
“ about doing good, and rather submitted to
“ sacrifice his Life, than deny or betray
“ such important Truths as he had deliver-
“ ed ; (*for, surely, no possible Condescension*
“ *could be too great, to promote the moral*
“ *Virtue and Happiness of intelligent Crea-*
“ *tures, and recover a fallen Race !*) — that
“ this

“ this great and eminent Person, was in a
 “ most remarkable Manner, rewarded for
 “ his extraordinary Humiliation and Suf-
 “ ferings ; (which was honouring and re-
 “ warding Virtue itself, in the most virtu-
 “ ous and excellent Person that ever appear-
 “ ed among Men, and thereby in the strong-
 “ est Manner encouraging us to be virtu-
 “ ous :) — that as by him God made the
 “ Worlds, so by him he now governs all
 “ things ; — that he will, at last, by him,
 “ raise the Dead, and confer Rewards and
 “ Punishments upon Men, according as they
 “ have behaved,” — Now, *adds Mr. Ben-*
son, “ are not all these things in themselves
 “ highly reasonable ? It is evident that God
 “ makes us the daily Ministers of good to one
 “ another, and chooses in this Manner to
 “ govern the World, not immediately, but
 “ by the Mediation of other intelligent Be-
 “ ings. The *Mediatorical Scheme*, there-
 “ fore, has nothing absurd in it, but is most
 “ wise and reasonable, as the Person ho-
 “ noured with that Commission is the most
 “ lovely Pattern of all moral Perfection.”
 Had the Christian Religion been always re-
 presented in this Light, I believe it would
 have few Enemies now, if any at all.

What Mr. *Benson* says on the *positive In-*
stitutions of Christianity is as reasonable (*k*),
 “ These

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“ These positive Institutions, *says he*, are
“ so free from all Appearance of Superstition
“ and Vanity, and so wisely fitted to the
“ End for which they were designed, that
“ no Man can justly, or with any Reason, ob-
“ ject against the Things themselves, though
“ against the Corruption, and Abuses of
“ them there has been abundant Reason to
“ object. For what considerate and think-
“ ing Man can pretend to say, that it is any
“ way unreasonable, or superstitious, for
“ every Member of any particular Society
“ to be solemnly admitted into that Society,
“ by a plain and significant Rite, intitling
“ him to all the Privileges, and charging
“ him with all the Obligations, which be-
“ long to the Members of that Society, as
“ such; — which is the Design of one of
“ the *Christian Sacraments*? Or that it is
“ unreasonable and superstitious, frequently
“ and with Thankfulness to commemorate
“ the Love of their greatest Benefactor,
“ who condescended even to lay down his
“ Life for them; and thereupon humbly
“ and solemnly to renew their Obligations
“ to him; — which is the Design of the
“ other.”

Mr. *Benson* insists also on external Attestations from *Prophecy* and *Miracle*, and afterwards justifies the Authenticness of the Books of the New Testament; but Time will not allow

allow me to abstract this Part of his Work. Dr. *Leland* also treats of those Articles, but in few Words, as he had other Occasions more fully to consider them.

As to the Objections started by the Author of the Pamphlet, in support of his System, and answered at large by our Authors, I shall only mention those that are most immediately connected with that System, and set aside some others dispersed here and there, which are to be met with in all the Books wrote of late against Christianity, such as these,—false Miracles were wrought by designing Men, which were taken for true Ones,—had the Christian-Doctrine been good, there was no Need of Miracles.—The various Readings in the New Testament are so numerous, that it cannot any longer be said it is the Book wrote by Apostolical Men.—That *Jesus Christ's* Witnesses were his Friends, &c.—These have been answered a thousand times. Neither need I enlarge upon the other Objections, because they are all, either direct, or indirect Dependencies of the mistaken Notion mentioned before, viz. that Faith is an Assent, without Reason, to all Religious Truths. A Difficulty much insisted upon is taken from *Infant-Baptism*: He alledges it as a Proof that Reason has nothing to do with Religion? (i) *Can a Man, says he, be baptised in-*

to

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to a rational Religion? Or, where is Reason concerned, when Babes accept the Terms of Salvation by Deputy, and are intitled to all the Privileges of the most extensive Faith by another's Act? &c. This may be a formidable Difficulty to those that ascribe great Benefits to *Baptism*; but for others there is no Force in it. They look upon it as a meer Ceremony, and *Infant-Baptism*, as a Declaration from the Parents, that they wish their Child should be a Follower of Truth and Virtue, and that they shall give him all the Assistance in their Power for that Purpose. "The Author of the Objection, says Mr. Benson, knows very well, that some Christians deny Infant-Baptism, and he had much better have done so, than have given up his Understanding, and rational Christianity all at once. But others, who are for Infant-Baptism, do not suppose any Faith to be required in a Child." This our two Authors treat of at large, and I could almost say more than the Argument of their Antagonist seems to deserve.

Another Difficulty he sets a great Value upon, is this: *If the Assent required were to be a rational One, then Children ought not to be taught Christianity, (m) for it would be highly wicked and unjust to*

PART I.

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prepossess Men's tender Minds in any Manner, before they come to the full Use of their rational Faculties, &c. Our Author's Answer may be reduced to this, (n) that there are Truths agreed upon and received by the whole World, as the Difference between Good and Evil; and such it is highly proper Children should be acquainted with as soon as possible — that Children by the Help of their Parents, may be brought to Reason better and sooner than they otherwise would, — that if Bigots and Enthusiasts represent all Alterations, in religious Affairs, as dangerous or heinous, rational Believers will inculcate upon their Children, and that early and frequently, to learn to judge for themselves, — and that the educating of Children is absolutely necessary, not to prepossess their Minds in Favour of any particular favourite Tenets, (which is a Fault in Education,) but to teach them how to master and govern their Passions, and prevent their being lead into Immorality.

Another Objection (o) *A rational Faith may not come time enough, and if Death should overtake us before we have finished our Enquiry, what we have to trust to?* — Answer. — (p) as long as we have not sufficient Evidence we are not guilty, and as soon as

(n) *Benson's* Answ. pag. 98. — *Lesland's* Answ. pag. 23.

(o) Pag. 13, &c.

(p) *Benson*, pag. 109.

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we have sufficient Evidence, we cease to be justifiable, or innocent, in rejecting it. (9) Besides if it be true that by the Word *Faith* the Scripture means nothing else, but a moral good Disposition, so much the worse for the Man who loses that natural Disposition, our good Father has implanted in his Heart, and who does not take Care to recover it in Time.

I pass over some other Arguments offered by the Author of the Pamphlet, which are much of the same Nature as the foregoing, and to which the same Answer may be applied. However, I must take Notice of one, which is his darling Difficulty, viz. *That Reason is too weak to guide us in religious Affairs.* The Objections of Sceptics against the Certainty of our Knowledge, and the Assertions of some Divines, with respect to the bad Condition of our natural Faculties, ever since *Adam's Fall*, are oddly jumbled together by that Author. He chiefly insists on the Incapacity of the great Number to Reason at all, and asserts at the same Time, that *the ablest and best of Men are disqualified for fair Reasoning by their natural Prejudices.* The whole is grounded on this Paradox, that *the least Error in Religion is damnable*: This is his grand Topick, as he represents Faith as an Assent to every Religious Truth, and concludes that

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(9) Rem. of the Journ.

(r) Pag. 23.

as no-body can have such a Faith, by the Help of his natural Faculties, still liable to Mistakes, it must proceed from another Cause entirely distinct from them, and this Cause is the infallible Inspiration, and Grace of God.—Our Authors show at large, that Reason and Revelation joined together, are sufficient Rules to lead us to Happiness; that these Rules, far from being opposite, afford a mutual Help to one another, and that God adds to these a powerful Assistance by his Spirit, who acts for us in a Manner entirely consistent with our Liberty. To these Reasons I shall take the Liberty to join the following. — Besides Reason, God has endowed us with a moral Sense, or moral Feelings, which never fail. We are so very sensible of the Beauty of Virtue, and the Deformity of Vice, that at the Sight of a moral Object, we cannot forbear feeling Approbation and Love, or Disapprobation and Aversion. These Sentiments are found in every individual intelligent Being. They are distinct from Reason, tho' they may be improved by it. And any one that will follow them, or act accordingly, shall most certainly be accepted by God, tho' he should fall into the greatest Errors or Mistakes. Consequently we are not left to the Care of an uncertain Guide, but there is a sure one to any that has but a willing Heart. If this be allowed

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ed (and I believe no Man, who will but mind what passes in his own Heart, can sincerely deny it), the Objection proposed is intirely removed.

I ought now to proceed to Dr. Leland's second Letter, and the third Part of Mr. Benson's Work, viz. *An Interpretation of the Texts which the Author of the Pamphlet hath perverted*. But this would draw the Abstract to too great a Length. I shall only take Notice, that the Author's manner of applying Scripture is palpably unfair. What can be more so than taking only Part of a Sentence, and joining it to another, that has quite a different Meaning in the Original; and such like Methods which no-body would chuse to practice, even with respect to the Writings of a Pagan Author.

ARTICLE XIV.
LITERARY NEWS.

MUSCOVY.

PETERSBOURG.

*Commentarii Academiae Scientiarum Imperialis
Petropolitanae*. 4^o. 1738. pag. 400.

THE Royal Academy of Sciences of this City, founded by *Peter the Great*, and protected, and much improved under his Successors, gives every Year *Memoirs of Philosophy and Mathematics*. I do not know for what Reason those of the Years 1732 and 1733 were only printed in 1738. I shall speak of each Volume as they come over, and begin in my next, by the Year 1738.

A very hot Dispute lately arose between some Naturalists of this City, especially Messieurs *Gleditsch* and *Siegesbeck*, on a Question of Natural Philosophy, viz. *Whether the Plants have the two Sexes*. The former is for the Affirmative, and the latter is against it, and published a Pamphlet, intitled, *Vaniloquentiæ Botaniciæ Specimen*, in which he gives his Antagonists the Name of *Sexualists*.

Mr.

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Mr. de l'Isle de la Croyere, Brother to the Professor of that Name, died at Kamschatka, where he had been sent to find out a North Passage to the Indies. He sent from Archangel and Kola in Lapland very important Altronomical Observations.

Mr. Weitbrecht gave out lately his *Syn-desmologia*, or a Treatise on the Ligaments of the human Body.

S W E D E N.

S T O C K H O L M.

Mr. Andrew Wilde has published a Latin Translation, with Additions to Puffendorff's *Introduction to the History of Sweden: Preparatio hodegetica ad Introductionem Puffendorffii in Suecici status Historiam ex Regni Tabulariis accurandam & continuandam, &c.* Accesserunt acta publica de novissimo successi-
onis jure, et Auctoris Notæ criticae & politicae, cum Appendice & præjudiciis circa Regalia. 4^o.

Mr. Bioerner has just published an History of Gotunheim, or Land of the Giants, *Specimen Historico-Geographicum Descriptionem Gotunheimiæ, sive Giganteorum Terrarum quæ in Suechia Boreali olim sitæ fuerunt, succincte exhibens.* 4^o.

U P S A L.

Mr. Olaus Rudbeck died in 1740, after having perfected an *Harmonic-Dictionary of all the Languages, both of Europe and Asia*, in 14 Vol. fol.

Mr. *Eric Engmann* published a Dissertation wherein he affirms that the Moon cannot be inhabited. *De Luna non habitabili.*

DENMARK.

COPENHAGEN.

The Professor *Horrebow* and two of his Sons, have published three Vols. of *Mathematical and Physical Observations.*

Mr. *Holm* is actually writing an *Ecclesiastical History of the Dutchy of Schleswig*, formed on the Plan of this Book of Mr. *Fabricius*; *Bibliotheca Cimbrica mediæ & infimæ Ætatis.*

Mr. *Pontoppidanus* lately gave the 3d Vol. fol. of his *Gesta & Vestigia Danorum extra Daniam*, and the 2d Vol. of his *Marmora Danica selectiora*. These Books are much praised, especially the former.

A Society of learned Men is actually employed in composing a *Metallic History of the Kings of Dannemark*, in *Danish* and *French*.

ATTONA.

Mr. *Maternus de Cilano* has printed a Dissertation on the Earthquakes in *England* in the Year 1739: He thinks they were caused, especially that which happened at, and about *York*, by the Water contained in subterraneous Cayes, and pressed by an Air in great Agitation. He observes that Earthquakes are not so frequent in North Countries as in others, because the North Lands

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have more Openings through which the press'd Air slips out without any great Difficulty.

POLAND.
WARSAU.

Public Spirit for Letters begins to revive again in this Kingdom, by the Care of the illustrious Family *Zaluski*, a Name dear to the Republic of *Poland*; and more worthy yet of Esteem in the Republic of Letters. Count *Joseph Andrew Zaluski* has generously consecrated to public Use his fine and numerous Collection of Books. His Brother, Chancellor of the Crown, hath assigned the Funds necessary to support this Establishment, as well as for the Maintenance of a Librarian, and one of the Houses of the superb Palace of *Marieville* is designed for the Library.

Several Printing-houses have been erected in the Kingdom. *Sermons* and *Lives of Saints* were the first Books that came out of them, but they give us Hopes of something better hereafter. I do not know in what Class the following Book, wrote by Palatine *John Jablonowski*, Maternal Grand Father to King *Stanislaus*, is to be put: *Scrupulus sine scrupulo, vel de Peccatis apud Polonos magis familiaribus, pro peccatis tamen non habitis*, 8^o.

Palatine *Poninski* has given a Collection of *Sarmatides*, seu *Satyræ*, 4^o.

Jesuit

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Jesuit Neseck has published in *Polish* an *Historical Genealogy of all the Families in Poland*, 3 Vol. fol. — It is a pity the Book was not written in *Latin*. O 9

PRUSSIA.

DANTZIG.

Sciagraphia Lithologica curiosa, seu Lapidum figuratorum Nomenclator. Olim a celebri Job. Jac. Scheuchzere, &c. conscriptus, postmodò relictus à Job. Theod. Klein, 4^o. 1740. This Book is much valued. Both the Author and the Editor have got a great Reputation in the Republic of Letters.

The latter gave also a *natural History of Fishes*, which is advantageously spoken of by the foreign Journalists.

Mr. Martin Adelt has publish'd a *History of the Arianism*, which was formerly in *Smigla*. If we may judge of this History by the Title, it is written with a great deal of Moderation and Impartiality: *De Arianismo olim Smiglam infestante*.

Impossibilitas Quadraturæ Circuli a priori adserta. This is a Pamphlet 4^o. Mr. Hannon, the Author of it, desires all the Mathematicians in *Europe*, to pass their Judgment on his Performance.

Dr. Kuhn got the Præmium from the Academy of *Bourdeaux*, for his *Latin Dissertation on the Origin of Fountains, the Water of Wells, and other Problems relating to this Subject*.

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ELBING.

The following Work, wrote by Mr. Nathan Sendel, the King's Physician, deserves a particular Attention. It is a very curious Description of the Amber Closet in Dresden: *Historia succinorum Corpora aliena involventium & naturæ, opere pictorum & Cælatorum ex Regiis Augustorum Cimeliis Dredæ conditis æri insculptorum conscripta.*

KONIGSBERG.

Mr. Fries a Jurisconsult gave out a Dissertation to prove that Prussia never was subject to the Empire, and a Continuation of it under this Title: *De actibus Imperii Germanici in Prussiam possessoris falso veniatis.*

GERMANY.

INSBRUCK.

Anatomie Medicinæ Theoreticæ & Practicæ Ministra. 1 Vol. 4^o. full of Anatomical Figures, the most Part taken from the best Authors, with some entirely new. The Book is wrote by Dr. Hyeron Leopold Bacheloni.

NUREMBERG.

Mr. Goetz one of the Masters of this College is extremely fond of Apicius, and endeavours to explain it by a *Lexicon Apicianum.*

ALTORF.

Varie celeberrimorum Medicorum Observationes, quibus multa loca Novi Testamenti doctè illustrantur. Mr. Goetz is the Author of

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of this Collection. The first Part contains Dissertations and Observations from *Wederlianus*, *Bartholinus*, *Baierus*, & *Conrad Jabrenius*.

The same Author has also publish'd new Editions of *Censorinus* and of *Rutilius's Itinerary*.

Bleeding is generally prescribed when the Blood is too thick. Here is a Dissertation of Mr. *Matthias George Ffann*, to recommend it in the contrary Case : *De usu venæ sectionis in rarefactione massæ sanguineæ nimia*.

FRANCKFORT on the Mein.

They print here the following French Books. — *Trevoux's Dictionary*. — *Chomel's Dictionary* with Additions, 4 vol. Fol. — *Savary's Dictionary of Trade*, 3 vol. Fol.

Tabularium Ecclesiæ Romanæ Seculi xvi. in quo Monumenta restituti Calicis Eucharistici, totiusque Tridentini Concilii Historiam mirifice illustrantia continentur. This Collection was made by Messieurs *Cyprian* and *Uffel*.

Barchylogus Juris Civilis, sive Corpus Legum, paulo post Justinianum conscriptum. Mr. *Senckenberg* Jurisconsult of *Gießen* is the Author of this Work.

HERBORN.

Observationes Anatomico-Medico-Practicæ variores. A small Volume published by Mr. *Phil. Max. Diltbey*, M. D.

GIES.

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GIESSEN.

Corpus Juris feudalis Germanici. 8°. by Mr.
Senckenberg.

*Methodus nova ad Eclipses Terræ & ap-
pulsus Lunæ Stellas supputandos.* By Mr.
Gersten Member of the Royal Society at
London.

HAMBURG.

*Bibliotheca Anonymorum & Pseudonymo-
rum,* a Job. Ch. Mylio. This is a Supple-
ment to Placius's large Work. Mr. Mylius
mentions above four thousand Anonymous
Authors, or who came out under fictitious
Names.

BRUNSWIG.

Mr. Reimmann has printed a Literary
History of the *Babylonians* and *Chineze*.
The latter is already known. The former
comes out for the first Time. *Historia Li-
teraria Babyloniorum & Sinenfium*: Illa me-
thodo Chronologica, hæc scientifica Adum-
brata, 8°.

HANOVER.

*Origines Livoniæ sacræ & Civilis, seu
Chronicon Livonicum vetus, continens res
gestas trium priorum Episcoporum, quibus de-
victæ a Saxonibus, & ad sacra Christianorum
traductæ Livoniæ absolvitur Historia*: a pio
quodam sacerdote, qui ipse tantis rebus inter-
fuit, conscripta, & ad annum Christi nati,
1226. Deducta. One Volume Fol. by Mr.
Jobu

John Dan. Gruber. This Work was entirely unknown, unless it be the same that was in *Petau's Library*, and now in the Vatican. *F. Montfaucon*, intitles this last *De Religione Christiana in Livonia.*

GOETTINGEN.

The Professor *Cruse* has given a short Fragment of *Eusebius of Cæsarea* on the *Effusion of the Holy Ghost*, which was never printed before.

De Medulla Spinali, speciatim de Nervis ab ea provenientibus; by Mr. *John James Huber.*

Institutiones Pneumatologiæ & Theologiæ naturalis, by Mr. *Hollmann.*

In December 1741. *Mademoiselle Loeber* received the Poetical Crown from the Hands of the Professor *Koeler.* This Solemnity occasioned Mr. *Koeler* to print *Historical Observations on the Diploma*, in which the Emperor *Frederic III.* gave to *Æneas Sylvius* the Name of *Coronatus Poeta.*

HELMSTADT.

A Disciple of Mr. *Mosheim* wrote under his Eyes an *Ecclesiastical History of the Tartars*, 4^o.

De senatus Consultis Supremorum in Imperio Romano-Germanico Judiciorum, 4^o. by Mr. *John Wolfgang Kipping*, J. P. D.

Numophylacium Burchavianum, Pars I. *Nummos Antiquos Græcos & Romanos continens.* Mr. *Schlaeger* is the Editor of this Catalogue
of

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of Medals belonging to the late Mr. *John Henry Burchard*, and which his Heirs are disposed to sell.

J E N A.

Theologia naturalis ex Motu corporum demonstrativa Methodo evicta. 8°. by Mr. *Gust. Eichfeld.* This Book is esteem'd.

Here is a Book much in the Taste of the excellent *Plain Account of the Lord's Supper.* *De admissione irrogenitorum ad Cœnam Domini* Commentatio Theologica-historico-Critica, & polemica, 8°. by Mr. *Simon Frid. Rues.* The Author shews that a Minister ought not to scruple receiving to the Lord's Supper, those that he judges irregenerate, and that he has no Authority to exclude them.

D R E S D E N.

Arcana sacra Bibliothecarum Dresdensium. This is a Catalogue with Remarks, of the Editions of the Scripture contained in the Library of this City, by Mr. *Beyer.*

Mr. *Schoeltgen* goes on with his important Work of *Horæ hebraicæ.* He professes himself an Imitator of *Lightfoot.*

C H E M N I T Z.

Hydrocardiologia, sive Dissertatio Medico-Theologico legalis de liquore Pericardii. Dr. *Gotwald Schuster*, the Author of this Work, physically examines whether the Water that came out of the Side of *Jesus Christ*, came from the *Pericardium.* The Author thinks not, and judges there is in this Part of our sacred History

History something that does not agree with the ordinary Course of Nature.

L E I P Z I G.

Petri Zornii, &c. *Historia Bibliorum Manualium*, 4°. Mr. Zorn, already known in the Republic of Letters, has made Ecclesiastical History his particular Study, and this History of the Manual Bibles of the first Christians, was very well received in Germany. *Exercitatio historico-juridica de nundinatione servorum apud Veteres*, 8°, by Mr. John Fred. Jugler.

Here is a considerable Work wrote by Mr. John Christ. Heilbronner. *Historia Mathematicæ universæ a Mundo condito ad seculum post C. N. xvi.*

Mr. Coschwitz, M. D. has wrote a Treatise on Physiology. *Organismus & Mechanismus in homine vivo obviis & stabilitus.*

The following Treatise of Statics by Mr. J. Leopold, is reported to be a very useful Book. *Theatrum universale staticum*, Fol. 332. Pages, besides the Preface, the Indexes, &c. which contain 57.

Christiani Augusti Hausenii, *Pr. Math. ord. in Acad. Lips.* Novi Profectus in Historia Electricitatis. This Book is in high Esteem in Germany.

M. Abr. Wieling who has already appeared in the Defence of the Pragmatic Sanction, wrote lately a Dissertation on this same Subject: *Abrahami Wieling Jurisconsulti & Antecessoris, De justitia sanctionis Pragmaticæ*

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ticæ Divi Caroli vi. Imp. Aug. Oratio altera, *habita in Auditorio maximo*, A. D. 21. Oct. 1743. *Quum Jus Publicum Romano-Germanicum profiteri inciperet*. Good Judges think that the Author proves plainly the Justice and Equity of the Pragmatic-Sanction, and consequently that all the Princes, who have guaranteed it, are under a strict Obligation to support it. He added to his Speech a bare Copy (without any Reflection, or Application) of nine Verses of the xvth Chapter of I. Maccabees, beginning at the 27th Verse.

Sacramentorum in veteris Romæ Judicii sollemnium Antiquitates Illustris Jurisconsultorum Ordinis autoritate in Academia Lipsiensi pro gradu Doctoris Juris Consequendo A. D. XII. Maij, A. J.S. MCCXXX. publice examinandas proponet Joannes Fredericus Schreiter, Philosophiæ Magister.—Tho' it is not usual to give Abstracts of small Academical Pieces, yet Mr. Barbeyrac has given a full and elaborate Account of this, which has been printed after his Death in a *French Journal*. (a)

H A L L.

Exercitatio de optima philosophandi ratione, ex solertiori Dei ejusque admirabilium in Natura operum, & præcipue ipsius Hominis, cognitione petenda, 4°. The celebrated Mr. Hoff-

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(a) Nouv. Biblioth. Tom. xix. pag. 187.

mann Author of this Book, has inserted in it several Letters of the late Mr. *Leibnitz*.

Onomasticum veteris Testamenti, sive Tractatus Philologicus, quo nomina propria ad appellativorum analogiam reducta ex originibus & formis suis explicantur, cum aliarum gentium nominibus conferuntur, impositionis ratio, quantum fieri potuit, ubique ostenditur, &c. 4°. by Mr. *John Simonis* already known by a Work of *Hebraic Philology* which he gave out in 1735: *Arcanum formarum nominum Linguae Ebraeae.*

A new History of the Countil of Trent lately came out here, it is written by Mr. *Salig*, and mostly taken from several important MSS. Pieces, unknown to the Public before, and which were taken from the Archives of *Wolfembutel*.

De varia Jurium innovatione per expeditionem Cruce signatorum, by Mr. *Boehmer*, Privy-Counsellor, &c.

Dr. *Baumgarten* proposes to give a new Edition of *Tertullian* in 2 Vols. large 4°. The First to contain the Text, according to the Edit. of *Nic. Rigault*, with various Readings. The Second, the Observations of the Learned, with those of Mr. *Baumgarten*, and Dissertations on *Tertullian*.

Mr. *Ludewig*, Chancellor of the University has just published the XIIth and last Volume of his *Reliquiae Manuscriptorum*, which contain among other historical Monuments,

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numents, a Chronicle from the Beginning of the World to the Year 1350, by one *John*, whom he judges to be an *English* Man, because he sticks particularly to the History of *England*. Mr. *Ludewig* has besides considerable Collections of Diplomas, Chronicles, and other historical Pieces, which he intends to give out under the Title of *Reliquiæ Reliquiarum*.

Ausfurlicher Bericht, von der Trankenbarischen Mission, &c. *That is to say*, A particularised Relation of Missions in Tanquebar, with 53 Continuations. Hall 1710—1743. in as many Volumes 4°. making about 10000 Pages, with Cuts. I shall begin in my next to give an Account of this Book.

FRANCKFORT on the Oder.

Here is a Dissertation that has occasioned many Speculations. *Tentamen Demonstrationis Mathematicæ, quæ existentiam Corporum Angelorum probat*, Carol. Frid. Gøede.

Methodus Cranii ossa dissuendi, & machine hunc in finem constructæ per figuras ligno incisas delineatio. A Pamphlet from Dr. *Bergen* in which he gives the Description of a Machine by the Means of which the Bones of the Scull are disjointed precisely at the Places of the Sutures.

BERLIN.

Mr. *Formey* Professor in Philosophy, has wrote in *French* the Life of Mr. *John Philip Baratie*.

Baratier. This is the young Prodigy of whom Mr. *Whiston*, (*b*) speaks in the last of the three Tracts he published in 1742. When Mr. *Baratier* was but three Years old, he could read perfectly well. When four, the *Latin* was more familiar to him than any other Language. At five, he was so much Master of the *Septuagint*, as to understand the *Historical Books* in *Greek*, without Translation or Explanation, and near as well in the *French* as *Latin*. In *October* 1726, (in his sixth Year) he began to learn *Hebrew*. The first of *February*, 1727, he understood perfectly well the first twenty four Chapters of *Genesis*. The twenty fifth of *August* he was at the latter End of the II. Book of *Samuel*; and all this with so much Ease, that according to the Account, his Father, (who was his only Tutor) has given of it, he never was employed above three Hours in a Day; and this only in Winter; for in Summer he was so often in Company, that all he could do, was to keep up to what he had learned the Winter before. He was at the same Time of the most chearful Temper, full of Play, and of a very good Constitution. From this to his eighth Year, he gave himself up to a thorough Study of *Hebrew*, and had made a Dictionary of the most difficult Words in the Old Testament,

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Testament, with critical Notes, which were not beneath the Attention of the Learned. At nine Years of Age, he was Master of five Languages. In the Eleventh, he translated the *Itinerary of Benjamin of Tudela* out of *Hebrew* into *French*, and added several Notes and Dissertations in which he modestly takes Notice of some Faults committed by *Bochart*, *Buxtorf*, and *Bashiage*. After this he applied himself to Ecclesiastical History, and read the chief of the ancient Fathers, and several modern Divines. With this Provision he undertook to confute the Book Mr. *Samuel Crellius*, (c) had wrote under the Name of *Artemonius*, on the genuine Reading of the first Verse of *St. John*. This Answer to *Artemonius* came out in *April*, 1735, and the same Month our young Author had got ready for the Press a Dissertation on *Heresies*; but he delayed the Publication of it for some time. He had already made as considerable Progresses in Astronomy, and imagined a Method of finding out *Longitudes* on Sea. He communicated his Discovery to the *Royal Society* of this City in a Letter

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(c) He was Disciple of, and descended from the famous *Crellius*. *Sam. Crellius* disguised himself on another Occasion, under the Name of *Lucas Mellierus* (the Anagram of his true Name.) Under this borrowed Name he published his *Fides primorum Christianorum, à Barnabæ Clementis, & Hermæ scriptis demonstrata*. D. *Grabe* wrote a Confutation of this Work of *Lucas Mellierus*, and the Book called *Artemonius* is a Reply to Dr. *Grabe*.

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dated 21st *January*, 1735. the Day his fourteenth Year ended. Going through *Hall* he published there (the 8th of *March*) fourteen Theses of Philology, Ecclesiastical History, and Philosophy, which he maintained the next Day (*d*) with Applause, and was received Master of Arts. From *Hall* he repaired to *Berlin*. The Members of the Royal Academy met, he was called before them, answered extempore Objections to his new Method, presented the Draught of an Astronomical Instrument which he had invented, and was received Member of the Society. He was almost as much admired in *Berlin* for his genteel Deportment, as for his Learning; for tho' he had never stirred before from his Father's House at *Swalbach*, a small Town, (a Colony of Refugees) in *Franconia*, yet his Behaviour was as easy as if he had been educated at Court. The 29th of *January*, 1737, he wrote a very learned Letter to one of the Authors of *La Bibliothéque Germanique*, on two Works imputed to *Athanasius*, viz. his Book against the Gentiles, and his Treatise on the Incarnation of the Word, &c.

(b) Under Professor *Lange*, who expresseth himself thus, in a Letter joined to the Theses. *Primus es in nostra quidem Academia (puto enim in omnibus aliis) qui vix trium Dierum Spatio triennium Academicum absolvisti. Primo enim die in Matriculam Academicam relatus, Secundo statim Examen ordinis Philosophici subiisti, & tertio publica disputatione habita Magister artium & Philosophiæ renunciasti.*

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&c. In this Letter our young Author says, that he had applied himself for two Years to the Study of the Law. In 1739 he inserted the following Article in that same Journal : *The Rules which the Romans observed in conferring the Proconsular Dignity.* This same Year he sent to the *Academy of Sciences at Paris* an Account of his Method for finding out *Longitudes on Sea*, and received on that Occasion a very obliging Letter from Mr. *Fontenelle*. Mr. *Baratier* had then a considerable Collection of Materials for the *Life and Works of Hippolitus*, and was also preparing *his Succession of the first Bishops of Rome*, which came out soon after (e). In 1740 he gave a Dissertation (f) on some Writings of *Theodoretus*, in which he shews a vast Erudition. By this time his Constitution was much weakened : He fell into a Decay, and expired the 15th of *October* 1741, aged nineteen Years, eight Months, and seventeen Days. This Account of his Life may be depended upon, as being certified by Mr. *Baratier* the Father a *French Minister*

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(e) Mr. *Whiston* has made several curious Observations on this Work, in the Book quoted above, and with his usual Candour publicly declares *his having gained by Mr. Baratier's Book far greater Light in several Points relating to the Original State of Christianity, than from all the other Writings that have been published these 33 Years, or ever since he first published his own Works thereto relating.*

(f) Inserted in *La Biblioth. Germanique*, Tom. XLVIII. pag. 50.

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ster at *Hall* in *Brandenburg*, (g) and by Mr. *Le Maitre*, his former Collegue at *Swalbach*, two Gentlemen of known Integrity, and by several other Eye-witnesſes of moſt Part of the Facts related.

Mr. *Formey* the Author of the above Account has translated into *French* the *History of Poland*, written in *Latin* by Dr. *Lengnich*, of *Dantzic*, with the *Pacta Conventa* of *Auguſt III.* &c. 8vo.

U L M.

Mr. *Jacob Brucker* has wrote in *German* an *History of Philoſophy*, which is very much eſteemed, and will probably be ſoon translated into *French*.

B A Y R E U T H.

A new Academy has been erected here with Profeſſors on all Branches of Learning, as well as Maſters for bodily Exerciſes.

R A T I S B O N N.

They have re-printed here a Work of Cardinal *Gotti* againſt Mr. *John Le Clerc*. *De eligenda ſententia inter diſſidentes Chriſtianos adverſus Joh. Clericum*. This Book is reported to be wrote with Moderation. The Method and Stile of the Author are alſo praiſed

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(g) Where he was called from *Swalbach* by the late King of *Prussia*, who conſerr'd many Favours on him on account of his Son, whom he had taken under his Protection.

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The 3d Tome of, *Scriptores rerum Austriacarum* of F. Pez, a Benedictine, is soon to be put in the Press.

TUBINGEN.

Our Dutchess Dowager has honoured one of our public Disputes with her Presence, and has even opposed with a great deal of Wit and Eloquence.

Gnomon Novi Testamenti ; a large fol. by Mr. Bengel.

Mr. Osiander has printed three Dissertations on the *Greek MSS. of the New Testament*.

The Professor Cotta is writing a Continuation to *Arnold's Ecclesiastical History*. There is a new Edition of this in 3 Vol. fol.

ALTORF.

Mr. Goetz has given a new Edit. of the four Books of *Flavius Cresconius Corippus, de Laudibus Justini Augusti Minoris* ; with the Remarks of *Rittershusius* and *Ruizius*.

HEYDELBERG.

Professor *Haurifius* is giving in 3 Vols. fol. a most beautiful Edit. of the ancient *Latin Authors of the Roman History*, with the Remarks of many Learned, and near two thousand Impressions of Medals and Antiquities.

MARPURG.

Specimen Methodi demonstrativæ ad jus Gentium applicatæ de exemptione Legatorum a foro Criminali ejus ad quem missi sunt. The Author, (Mr. Ab. Dan. Clavel de Branles, a Native of *Lauzanne* in *Switzerland*) examines

mines only the Cases that were not decided by *Grotius* and *Binkershoek*, and illustrates the whole by modern Examples.

BREMEN.

Several learned Men of this City are about renewing a literary Society, in order to make in common a new Collection much in the Taste of the *Musæum Bremense*, or of the *Bibliotheca Bremensis*.

KIEL.

De plantis Anthelminticis. A copious Academical Dissertation in which Dr. *Lischwitz* treats of the Plants that are a Medicine against Worms, and of the Manner of making use of them.

SWITZERLAND.

LAUSANNE.

Memoires pour servir à l'histoire de la Fete des Foux, &c. that is to say, *Memoirs for the History of the Feast of Mad-men, formerly kept in many Churches*: By Mr. *Du Tilliot*. The Author pretends that this Feast succeeded in the Place of the *Saturnalia*. He also speaks of other Feasts, not less scandalous, which were authorised by Use in other Churches. The whole is grounded on authentic Testimonies.

Mr. *de Crouzaz* has given a new Edition of his System of Philosophy, in 6 Vols. 12mo.

The same Author has another Work ready for the Press, viz. a Treatise on the Union between Body and Soul, &c. The

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They have printed here a *complete Collection of Mr. John Bernoulli's Works* in 5 Vols. 4°. This Collection contains some Pieces never printed before.

Mr. *Bochat* is making another Collection of Inscriptions and other *ancient Monuments to be found in Switzerland*, to serve as a Supplement to *Lauffer*, *Guilliman Stumpf*, and *Plantinus*.

Here is a new Edition of Sir *Isaac Newton's Opuscula* by Mr. *Castillioneus*, undertaken with the Approbation of the Royal Society in *London*, with the Life of the Author, and a copious Index : *Isaaci Newtonii Opuscula Mathematica, Philosophica, & Philologica : accessit Commentariolus de vita auctoris*, 3 Vols. 4°.

The following Work is soon to be put in the Press : *Commercium Literarium inter G. Leibnitium & Joh. Bernouillium in varias Philosophiæ Partes*, 2 Vol. 4°. with Cuts.

B A S I L.

The Bookseller *Brandmuller* is printing a Supplement in 2 Vol. to his *Moreri*, and a new Edition of Mr. *Otto's Thesaurus Juris Romani*.

B E R N.

Young Mr. *John Salcbli*, tho' only fourteen Years old, deserves an honourable Place among the learned. He has published an Analysis of a Section of the Alcoran ; *Specimen*

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cimen Arabicum, seu Analysis Gramaticæ & Notæ in Suratam Corani duodecimum in qua Josephi Patriarchæ traditur Historia.

Bibliotheca Selectissima, sive Catalogus Librorum, in omni genere scientiarum Rarissimorum, quos maximis sumtibus, summoque studio & curâ per plurimos annos collegit, nunc verò venum exponit Samuel Engel, in Republica Helveto Bernensi Bibliothecarius primarius, qui huncce Catalogum Ordine Alphabetico concinnavit, simul ac notis criticis perpetuis illustravit, in Octavo magno. Præfatio pag. 14. Libri impressi, pag. 1—169. Manuscripti codices, pag. 167—185. Libri Germanici & Belgici, pag. 1—50. Though there is not much Dependance on what is said of Catalogues concerning scarce Books, yet I am told that this does certainly contain a great Number of curious and rare Books.

NEUFCHATEL.

Essai d'un système nouveau, &c. That is to say, *Essay of a new System on the Nature of Spiritual Beings, partly founded on Mr. Locke's Principles.* The Author, Mr. Cuentz, is against the Immateriality of Spiritual Beings.—I may perhaps give an Abstract of this Book in my next.

ITALY.

MILAN.

Mr. *Muratori* has published a very considerable Collection of Inscriptions, to serve as a Supplement to *Gruterus's*, *Reinesius's*, *Spon's*

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Spon's and Fabretti's *Novus Thesaurus veterum Inscriptionum, in præcipuis eorundem Collectionibus hætenus prætermisſarum, &c.* 2 Vol. fol. The foreign Journals make a very honourable Mention of this Work.

V E N I C E.

They have printed here a complete Collection of the Works of the celebrated *Malpighi*, a Philoſopher and Phyſician of *Bologna*, and Member of the *Royal Society at London*. *Marcelli Malpighii. . . opera Medica & Anatomica varia, quibus præſationes & animadverſiones inſtituit Fauſtinus Gravinellus. . . Editio noviffima, prioribus longe accuratior & nitidior, in qua, præter indicem locupletiffimum, acceſſere Joh. Alphonſi Bonellii, aliorumque illuſtrium Philoſophorum Epistolæ, nec non Jo. Bapt. Gyraldi morborum exitialium, tyrannica ſævitia, nobilem mulierem dirimentium Hiſtoria Medica. In calce operis adjectæ ſunt tabulæ æneæ quàm plurimæ, anatomicarum demonſtrationum gratia affabre excuſptæ, fol. 1743.*

The viith Vol. of the Collection, intituled *Raccolto di Proze Fiorentine* is come out. It contains the humorous and merry Pieces : *Contenente coſe giocofe.*

The xxixth Tome of *F. Calogiera's* Collection is alſo come out, *Raccolto d'Opuscoli Scientifici, &c.* 12°.

POR-

PORTUGAL.

LISBON.

Theatro Hieroino, Abecadario Historico, e Catalogo das mulieres illustres, &c. *That is to say*, Theatre of Heroines, historical Alphabet and Catalogue of illustrious Women, in Arms, in Letters, by their heroic Actions, and in the literal Arts. — By *Damiao de Froes Perym.* 2 Vol. fol.

Vida de S. Jeronymo, Patriarca Cardeal Presbytero, &c. *That is to say*, *The Life of St. Hyeronimus, Patriarch*, and Cardinal Priest, &c. fol. 1743. The Title alone shews what may be expected from the Author (Brother *John of St. Peter*) A Book where *Hieronymus* is called a *Cardinal*, is a proper Production of those unhappy Countries, where Inquisition has such an Interest to keep up Ignorance and Falshood.

FRANCE.

PARIS.

Mr. *Lewis Ricoboni* already known by several French Works, especially his *History of the Italian Theatre*, and his *Reflections on Moliere and on Comedy in general*, has printed in 1743. *A Reformation of the Theatre*, 12^o.

Mr. *D'Auigny* has given 6 Vols. Of the *Lives of illustrious Men in France*. The Work is imperfect, the Author having been kill'd at the Battle of *Dettingen*.

Le vrai Systeme, &c. or *the true System of*
Mr.

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Mr. Newton's Natural Philosophy exposed and analysed, in a Parallel with Cartesius's System, 4^o. 1743. Father Castel, (a Jesuit) the Author of this Book modestly expresseth himself thus in his Preface : *I have laid the Ax unto the Root of the Tree ; and tho' whatever I have heretofore proved against Mr. Newton were null, I flatter myself to have catch'd him in his strongest Intrenchment, and to have given a decisive Blow to his System.*

Essai sur les principes, &c. or an Essay on the Principles of Law, and of Morality, by Mr. d'Aube, 4^o. This Book has already received many Contradictions.

They have printed here a new French Translation of *Cornelius Nepos, 12^o.*

Also a Translation from the Dutch of *Aitzema's Civil, Politic, Military and Ecclesiastical History of the United-Provinces.* The Work is to consist of 18 Tom. 4^o. There are but few of them out.

Mr. Winslow has wrote a *Dissertation on the Uncertainty of the Symptoms of Death.* I shall speak of this in my next.

Cicero's Works by *l'Abbe d'Olivet* are all complete in 9 Vols. They are printing a new Edition of it in *Geneva.* The Book-seller says it is with the Author's Approbation.

Theory of the Figure of the Earth, drawn from the Principles of Hydrostatics, by Mr. Clairaut, Member of the Royal Society in London, 1743, 8^o. The

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The ancient and modern Government of Egypt, 12°. 1743. *A Description of Corsica, and the History of the last War*, 12°. 1743. *Lessons de la sagesse, &c. Lessons of Wisdom on the Errors of Men*, 12°. 3 Vols. 1743.

Memoires pour servir, &c. or Memoirs for the History of the Gauls and of France, by Mr. Gibert, 12°. 1744.

Mr. Stephen Fourment has given a *Chinese Grammar* which is highly valued. This is the Title : *Linguae Sinarum Mandarinicae Hieroglyphicae, Grammatica Duplex, Latine, & cum caracteribus Sinensium : item Sinicorum Regiae Bibliothecae Librorum Catalogus denuo cum notis amplioribus & caractere Sinico editus*, jussu Ludovici xv. fol. 1742.

Here is a new Edition in 3 Vols. 4°. of all the Latin Poets, with a few chosen Notes and various Readings. *Corpus omnium veterum Poetarum Latinorum ad Manuscriptos Codices Bibliothecae Regiae, aliosque Gallicos & Italicos, atque ad optimas editiones emendatorum.*

Mr. d'Hermili has translated from the *Spanish* into *French* a large Work very much esteemed in that former Language, viz. *Don Juan de Ferrera's general History of Spain*, 9 Vols. 4°.

BEZANCON.

They are printing here a very useful Book, viz. *Observations on the Epidemic and Pleuritic*

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retic Fevers that have been very fatal in Franche-Comté for some Years past, 8^o. 1743.

Item, A Pamphlet, 4^o. on the Contagious Distemper that reigned lately among the Cattle, with Directions to cure the most part of those they are subject to.

UNITED PROVINCES.

HAGUE.

Memoires de l'Academie, &c. or Memoirs of the Academy of Surgeons in Paris; were reprinted here in 2 Vols. 4^o.

The following Books lately came out here, viz.

L'Esprit de Mons. de Fontenelle, &c. or Mr. Fontenelle's Way of Thinking, 12mo.— Examen d'un Livre, &c. or, a Confutation of Mr. Voltaire's Book on Sir Isaac Newton's System of Metaphysics, 8^o.— Memoires, &c. or, Memoirs for the History of the Mind, and of the Heart, a periodic Work by the Marquis d'Argens. Lettres, Memoires, &c. or, Letters, Memoirs and Negotiations of Count d'Estrades Ambassador of Lewis the XIV. to Italy, England, and Holland, his Ambassador Plenipotentiary at the Peace of Nimeguen, with the Answers from the King, and the Secretary of State, 9 Vol. 12mo. — Recueil historique, &c. Or an historical Collection of Treatises and Negotiations, &c. by Mr. Roussel; the 17th Tom. 8^o.— Histoire de Charles XII, &c. or, the History of Charles the XIIth of Sweden, by Mr. Nord-

berg, the 2d Vol. 4°. — *Histoire generale de Sicile*, &c. or, a general History of Sicily, by Mr. Burigny, 2 Vol. 4°.

LEYDEN.

Speedily is to be published here, *Memoires*, &c. or, *Memoirs for the History of a kind of Polypus*, by M. Tremblay, Member of the Royal Society in London, 4°. with Cuts. This curious Book has had the Approbation of Mr. Reaumur, who is generally judged to be the Restaurator of that Part of natural Philosophy that concerns Insects. As for Mr. Tremblay he is the Discoverer of that kind of Animal, which he gives the Description of. (a) I shall speak of his Book when it comes over.

The following Books were printed here lately.

Eustathii Anatomia ex Editione Albini, 4°. — *Uteri humani gravidi Anatome & Historia*, Authore Willielmo Noortwyk, M. D. cum fig. 4°. — G. Van Swieten, M. D. *Commentaria in Hermannii Boerhaave Aphorismos de cognoscendis & curandis Morbis*, Tom. 2dus, 4°. — A new Edition of, *Justiniani Institutionum libri quatuor emendatissimi ex Editione Jacobi Cujacii, ac Commentariis Jani a Costa*, 4°. — Item, of *Velleius Paterculus cum integris notis & animadversionibus Doctorum, curante Peteo Burmanno*, 8°. — *Florus cum*

(a) See Article X. of this Journal, pag. 149.

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cum notis variorum ex Editione Dukeri, & Phædrus cum notis variorum & P. Burmanni, 8º. — A new Edit. of *Hesychius*, in 2 Vol. Fol. with the Notes of many learned Men, and especially of the Editor Mr. *Ja. Alberti*. — *B. S. Albini Med. Doctoris, &c. Explicatio Tabularum Anatomicarum B. Eustachii, Anatomici Summi*, Fol. with Cuts, by the famous *J. Wandelaar*. — The 4th Tome 4º. of *Titus Livius variorum*, by *Arn. Drakenborch*, with *Freinshemius's* Supplements.

AMSTERDAM.

Lately came out here a new Edition of *Virgil*, 8º. with the Commentaries of *N. Heinsius*, and of *P. Burmann*. — Another of the same in 4 Vol. 4º. — Two new Volumes of *Ceremonies Religieuses, or Religious Ceremonies*, Fol. — *Ouvrages divers, &c. or several Works of Mr. Maupertius, viz. Elements of Geography; Discourse on the different Figures of the Celestial Bodies; Discourse on the Parallel of the Moon; Letter on the Comet, 12º.* — *Cumberland's Law of Nature, translated into French, with Notes by Mr. Barbeyrac, 4º.* — *Lettres de Calvin, &c. or Calvin's Letters to James of Burgundy Lord of Falais and Bredam, and to his Wife Yoland of Brederode, large 8vo.* These Letters were lately found among the Papers of a Gentleman in whose Family they were kept very precious till now.

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ROTTERDAM.

— *Recherches Philosophiques, &c.* or, *Philosophical Enquiries into the Certainty of our Knowledge, &c.* by Mr. St. Hyacinthe, Author of *Mathanahus*, or, *Chef d'Oeuve d'un Inconnu.*

GRONINGEN.

Here is a new History of the Reformation in general. — *Introductio in Historiam Evangelii seculo xvi. passim per Europam renovati Doctrinaeque reformatæ, &c.* by Dan. Gerdes Professor and Member of the Berlin Royal Society, 4to.

Mr. Barbeyrac one of our Professors, and the Ornament of this University, died the 3d, of March, 1744.

GREAT-BRITAIN.

LONDON.

Among the great Variety of Books of all Kinds constantly printed here, I shall mention only the following.

The Treatise intitled, *Christianity not founded on Argument*, has been answered by several, besides Mr. Benson and Dr. Leland; among others by Mr. Tho. Chubb; by the Revd. Mr. Tho. Mole, in his *Ground of the Christian Faith rational*, &c. — and by the Revd. Mr. Randolph, in his *Christian Faith, a rational Assent*, &c.

Mr. Muschenbroek's *natural Philosophy*, has been translated into *English* by Mr. John Colson, Member of the Royal Society, with the Notes of the Translator, 2 Vol. 4°.

A learned anonymous Author has published the Plan of a new Edition of the *Book of Job*, with the *Hebrew Text*, and an *English Translation*, in 2 Vol. 4°.

Mr. Warburton is still attack'd about his *Divine Legation of Moses*. Several Anonymous Writings have appeared against him. Drs. Middleton, Pocock, Gray and Sykes are his declared Antagonists. He wrote lately an Answer to the three first, *Remarks on occasional Reflections, in Answer to Drs. Middleton, Poccoke Richard Gray, and other Authors*, 8vo.—Mr. Tho. Bott has also wrote two Books against him; the first about a *Passage in Tully's first Tusculan*, Ch. xvi. on this Question, *whether Therecydes was the first Inventor of the Atheistical Notion of the To En*. The second is an Answer to the *Divine Legation*, in general.

It seems that our Deists have thought some of Mr. Warburton's Propositions favourable to them, since they have thank'd him, in a Book intitl'd, *A brief Examination of the Revd. Mr. Warburton's Divine Legation of Moses; by a Society of Gentlemen*. The following Anonymous Refutation of his System, is wrote with a quite different View, and is much esteem'd on many Accounts: *An Examination of Mr. Warburton's second Proposition in his projected Demonstration of the Divine Legation of Moses. In which the Faith of the Ancient Jewish Church, touching the*

the Doctrine of a future State is asserted and cleared from the Author's Objections. In an Epistolary Dissertation addressed to the Author, &c.

As the Moral Philosopher has thought proper to take the Defence of the late Mr. Woolston, in a Pamphlet intitled, *The Resurrection of Jesus considered in Answer to the Tryal of the Witnesses, &c.* he has drawn upon him several Answers; one especially from the Author of the *Tryal, &c.* Dr. Sherlock, Ld. Bishop of Sarum: *The Evidence of the Resurrection cleared from the Exceptions of the Moral Philosopher.* — Mr. Sam. Chandler, and the Revd. Mr. Tipping Sylvester, have appeared in the Defence of that important Article of our Religion: The first has given us, *the Witnesses of the Resurrection of Christ re-examined, and their Testimony shewn to be entirely consistent.* The second, *the Evidence of the Resurrection of Jesus vindicated against the Cavils of a Moral Philosopher, &c.* The following Books deserve also to be mentioned.

An historical Dictionary of all Religions, by Tho. Broughton, 4to. — *Three Treatises on Art, Music, Painting, Poetry, and Happiness;* by S. H. 8vo. — *A Review of the Advancement of Learning, from 1300. to 1521.* by Wm. Collins, 4to. — *A Critical and Chronological History of Sciences, &c.* by Hen. Winder, 2 Vol. 4to. — *Of the Rise and Abuse of Parliaments;* 2 Vol. 8vo. — *The Works*

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Works of Salust, by Tho. Gordon, Esq; — *Salust's History*, &c. by Hen. Lee. — *Guthrie's History of England* — *The Essay on Man*, and *Essay on Criticism*, with the *Commentary and Notes of Mr. Warburton*. — *Consultationes Medicæ, sive sylloge Epistolarum cum responsis Herm. Boerhave*. — *Geo. Edward's natural History of Birds*, &c. with the *Figures of sixty Birds*, and two *Quadrupeds engrav'd on fifty two Copper Plates*, after curious original Drawings from Life, and exactly coloured, 4to.

This Work, dedicated to the Society of Physicians in London, has been much encouraged by them. Good Judges say, that by the Exactness of the Draught, the Neatness of the Engraving, the Brightness and nice Management of the Colouring, in short, by the fine Taste and exquisite Art which appears throughout the whole Work, it is beyond any thing of the Kind that has been seen. The Attitudes of the Birds represented are all natural, gracious, and withal diversified in the most agreeable Manner. — *A brief Account of Calvin burning Servetus*. — *Vanswieten's Commentaries on Dr. Boerhave's Aphorisms*, 2 Vols. 4^o. — *The British Empire in America*, with a Continuation to the present Time, &c. — *A Letter to concerning the Abuse of Scripture Terms*, &c. The Abuse the Author complains of, is an *Application of Scripture Terms to trifling Subjects*. — *The Golden Calf*, the Idol